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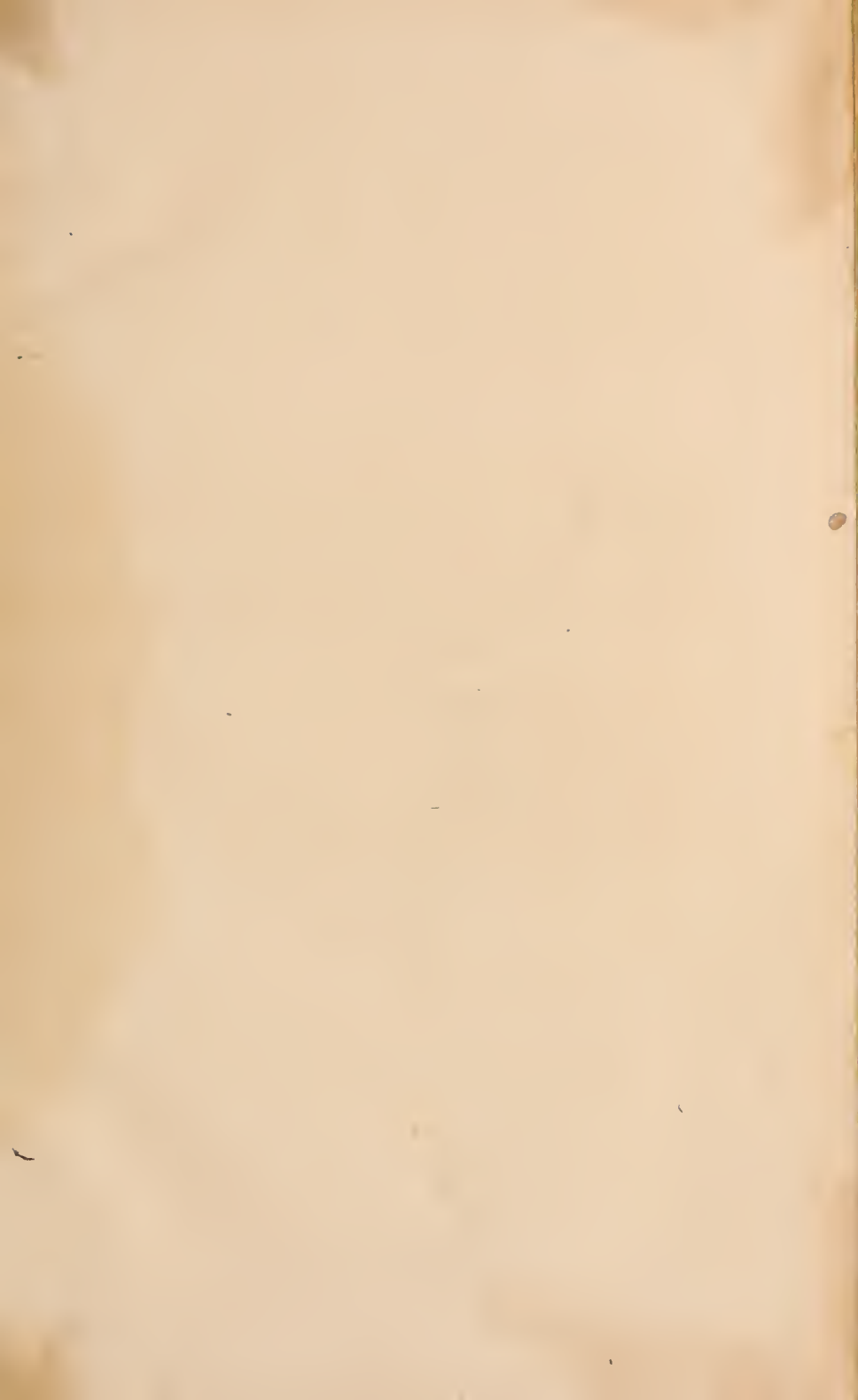
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VOL. XVIII.—APRIL, 1849.—No. 4.

ART. I. *The Urh Yá, 爾雅 or Ready Guide, a Chinese Dictionary, by the duke of Chau, who flourished in the twelfth century before the Christian era, with Notes and Drawings by Kwoh P'oh.*

THIS is probably the oldest dictionary extant in the Chinese, or indeed in any language; and some account it, and of its author, can not fail of being interesting both to the student and to the general reader. Amidst the almost universal declension of learning that marked the close of the Sháng dynasty, a few able and virtuous men were conspicuous; among them we find the names of Wan wáng and Chau kung, the first the father, the second the uncle, of Wú wáng, the first monarch of the Chau dynasty, B. C. 1122. Both were men of learning and gave lustre and stability to the then rising family, which, mainly through their influence, obtained the imperial throne. History tells us that, *Chau kung tsoh chí nán ché, 周公作指南車*, "the duke of Chau invented the pointing-south chariot;" i. e. the mariner's compass. This must have been about B. C. 1112.

Several literary works have been attributed to Chau kung, and among them is the present one, whose sound and meaning have been variously written by European writers, *Urh-ya, 'Rh Yá, and Eull Ya*, having all been used to express the name of the book called 爾雅 by the Chinese themselves. The first of these two characters has been explained to mean *near, easy, ready, &c.*; the second denotes *rule, canon, or guide*, as a rule of etiquette, a canon of law, &c.; and perhaps *Ready Guide* will best convey to the English reader the meaning of the original title.

Usually, if not always, the *Ready Guide* has been published anonymously; and there is nothing in the book itself to show *when*, or *by whom* it was written. In a small work called the *Ki Yuen Ki so ki*, or the *Wonders of the Wonderful Garden*, we have the following notice of the book now under review.

"The *Ready Guide* was commenced by the duke of Chau, and completed by Tsz'hiá, a disciple of Confucius. It is indeed a complete system of profound erudition, well adapted to the wants of all classes of men. During the middle ages, it slept in obscurity, and was rarely heard of by the people of those times. After the Disquisition of the *Leopard-rat*, Chungkiun, who brought it into notice by exhibiting its true merits, this book became universally popular. Kwoh Kingshun (Kwoh Poh) devoted to it eighteen years of close application; and trees and plants, fishes and insects, ancient instruction, and all things of note, were luminously held up and described. The sciences of the ancients were investigated, and each and every department of learning exhibited in its due proportions. All this, then, is testimony in favor of the work."*

This testimony will speak for itself. The origin of the name *Leopard-rat* is said to be this: In the time of the Hán dynasty, in the reign of the emperor Wú, a strange and wonderful animal appeared, and for a long time no one could determine what it was; but at length a youth came forward and ascertained it to be a "leopard-rat!" For making this discovery he was rewarded by his majesty with one hundred pieces of silk. This young man was a native of T'sinán in the province of Shántung, and when about twenty years of age was sent as commissioner to the court of Chau, the king of Nán-yueh (Canton, and the regions south of the Mei-ling), where he was murdered by Luikiá, one of the king's principal ministers.

Other testimony in favor of the *Urh Yá* is to be found in the complete Catalogue of the Imperial Library, where some facts are stated respecting Kwoh P'oh, and its early history. Kwoh P'oh held office under one of the emperors of the Tsin family, which gained the throne A. D. 265.

* We add the original of this extract, from the Section, 懶祭寄.

據	焉	古	物	木	一	行	鼠	聞	中	九	而	爾	寄
者	此	之	昭	魚	十	郭	之	之	道	流	成	雅	園
	則	學	然	蟲	八	景	辯	自	寢	之	於	倡	寄
	皆	其	興	訓	載	純	其	終	微	奧	子	於	所
	有	彬	舉	詁	而	究	書	軍	世	旨	夏	周	寄
	可	彬	考	名	草	心	始	豹	罕	也	誠	公	云

He was a native of Wan-hí 聞喜 in Ho-tung 河東. But mention is made of the *Urh Yá*, centuries before the Christian era. In an ancient commentary on one of the classics, it is said that Confucius instructed Ngái, the prince of Lú, in lessons contained in this book.

From these fragmentary notices, let us now turn to the book itself. Two editions, one an octavo, the other a quarto, each bound in three volumes, and the latter with plates, are before us. To the quarto edition there are two prefaces; the first written about 1802, by the publisher, which we quote entire.

“Preface to the Ready Guide with Drawings. Reprinted verbatim, from a copy published under the Sung dynasty.

“This copy, with drawings, is in three volumes or *kiuen*; the last is divided into a first and second, thus in fact making four volumes. It is printed from a manuscript copy, entitled ‘*The Ready Guide, with Drawings, made verbatim from one prepared under the Sung dynasty.*’ the manuscript copy was written by one who lived in the time of the Yuen dynasty.

“In his preface, Kwoh Poh says, that he published his edition with the sounds of the characters and the drawings in separate volumes. Accordingly, in his copy, there were drawings and sounds, with definitions and notes in separate parts.

“In a work called *Sui King Tsih Chí*, or History of the Classical Writings of the Sui dynasty, it is stated that in the time of the Liáng dynasty, two volumes of the drawings made by Kwoh Poh were lost. Hence, though some of the sounds and definitions given in his work may be found in the *Shih Wan Ching I*, or Explanations of the True Meanings, still no complete copy of Kwoh Poh’s work is now to be obtained.

“Subsequently to the time of Kwoh Poh, there were prepared by Kiáng Kwán, one volume of drawings and explanations, and six volumes giving the sounds of the words.—See the *Táng I Wan Chí*, or the History of the Arts and Literature of the Táng dynasty.

“Tsáu Hien, and Chí Kien, a priest of Budha, both also gave the sounds to the words [contained in the Ready Guide]. Tú Kau and Sun Shih likewise contributed to make it still more complete.

“At length Wúchau I’,—belonging to Shuh (one of the Three States), observing that in the work of the Buddhist priest Chí Kien, and in the explanations by one Luh Yenláng, a single word had sometimes two, and sometimes three different sounds given to it, thus leaving the young student in doubt which was the proper reading,—selected and affixed to each word that sound which most clearly indicated its true meaning, and so formed the *Yin Lioh*, or Epitome of Sounds, in three volumes.—See the two works of Yau and Chin, and also the *Yuh Hái*, or Sea of Gems.

“The present edition contains the sounds of the words interspersed along with the text; and to the second and subsequent volumes drawings are added. In many instances, however, these sounds do not correspond with those given by the Buddhist Chí Kien in his Explanations, whether they be those of Kwoh Poh or others, or those which are indicated by double characters. But as it regards the introduction of the sounds along with the text and forming the whole work into three volumes, the present edition exactly corresponds with the Epitome of Sounds.

“These sounds, therefore, must be those selected and affixed by Wúchau I’ to the words in his edition. The drawings, too, [in my manuscript copy], are so very elegant that they must have been executed by men of Sung or Yuen, so that I am led to suspect they must have been taken from some original work. Accordingly, if the copy I have followed be not from the ancient one of Kwoh Poh, it may yet be from that prepared by his successor Kiáng Kwán.

"On examining the history of the Tsin dynasty, I find Kiáng Kwán styled Jáu Kiuen, a native of Yü in Chinliú, and holding office under the government of Wü; but in the *Ming Hwáh Kí*, or Notice of Fine Drawings, by Cháng Yenyuen, he is styled Tehyuen, president of one of the Imperial Boards in the government of Sui, and in the reign of Wúteh holding office in Sui-chau. Whence this discrepancy I know not. Wúchau I lived very near the time of Sung, and his work was very widely circulated in the state Shuh, and the sounds given to the words in the editions now extant must needs be those given by him.

"The authors of the Tonic Dictionaries published during the Sung dynasty, have all adopted the sounds given in the standard editions of Tsin Yuh and Sun Mien. When any old words occurred having different sounds, all such were rejected. And hence Yáng Pehyen composed his *Kiu King Yin Pú*, or Tonic Supplement of the Nine Classics, that he might verify and establish the sounds that were thus wanting. Now as the sounds of the words given by Kwoh Poh in his edition are not all extant; and as the Epitome of Sounds by Wúchau I has not come down to us entire; while the writings and drawings of their successors have been divided into two schools, like the Military Rules by Sunsz', Descriptions of Hills and Seas, &c. &c., all of which works are without drawings; hence, in the present edition, both the drawings and the sounds given to the words rest entirely on the authority of the copy made under the Sung dynasty, and wherein they have been preserved substantially and thoroughly correct. How precious therefore ought such a copy to be esteemed. This copy of the Ready Guide was presented to me by Ts'au Wanchih, in whose possession it had been for a long time. It happened that when the intendant Siun Sing-yen, and the prefect Cháng Tunjin saw the copy, they both highly extolled it, and urged me to give it a wider circulation. To make the drawings, and prepare the copy for publication, I obtained the services of that retired scholar Yau Chílin.

"Such is the outline-history of the book which I now indorse, and transmit to those who may come after me. By the ancients it was said, that 'He who takes the Ready Guide for his directory in governmental affairs, will always be able to discriminate, and make the right use of terms;' and also, 'He will be extensively acquainted with the names of birds, beasts, plants, and trees.' It is indeed a shame to the scholar to be found ignorant of any one thing; but if able to give a correct account of whatever comes under his observation, then he is fit and worthy to be employed in the highest offices of state. The completion of such a publication as this, then, ought not to be merely the cause of joy to the lovers of antiquity; but those who are in the governmental service ought to give it careful and constant attention.

"Written by Tsáng Ngáu, a native of Nánching, and a salt inspector of the two Hwái, in the year *sin-yáu* (A. D. 1802), the 16th of Kiáking, and on the 15th day of the 10th month."

The second preface, by Kwoh P'oh, is regarded by the Chinese as a model specimen of prefatory writing, but their taste in this respect prefers a style so elaborate, and such a multitude of quotations, that unlearned readers are frequently unable to understand these introductory remarks. This one is no doubt a beautiful piece of composition, but such is the structure, such the idioms of this language, that we can hardly do full justice to all the peculiar turns of expression in the original. For the facility of comparison, we introduce the text, numbering the paragraphs.

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Preface to the Ready Guide, by Kwok Poh.

1. This book—the Ready Guide—is designed to exhibit the general scope of education, to point out the sources of poetic composition, to collect and arrange the phrases of past generations, and to discriminate the real distinctions in things that seem to be identical.

2. It is indeed a safe-conduct for men of all professions, a key to all arts, a deep fountain for the scientific reader, and a flowery garden for the belles-lettres writer.

3. If a work be desired that will enlarge our knowledge of all things, free us from every delusion, and extend our acquaintance with the various departments of natural history, there is none so useful as the Ready Guide.

4. The Ready Guide had its origin in middle antiquity, and was in the highest repute during the Hân dynasty, when its varied uses were unfolded by the discriminating genius of the Leopard-rat!

5. Then the illustrious and erudite scholars, the elegant and master-writers of the age, all honored, esteemed, and highly appreciated, both its principles and its lessons of instruction.

6. Regardless of my inability and want of knowledge, I commenced the study of it while yet but a young man, and zealously and assiduously continued the same twice nine years.

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爲	塵	輒	別	其	事	礫	孫	采	萃	是	漏	雖
亦	躅	復	爲	所	有	擻	博	謠	舊	以	略	註
有	者	擁	音	易	隱	其	關	俗	說	復		者
涉	以	簞	圖	了	滯	蕭	羣	之	考	綴		十
乎	將	清	用	闕	援	糧	言	志	方	集		餘
此	來	道	祛	而	據		翊	錯	國	異		然
也	君	企	未	不	徵		其	綜	之	聞		猶
	子	望	寤	論	之		瑕	樊	語	會		未

7. Although many commentators had exercised their talents upon it, yet none of their works were complete. Much in them was confused and erroneous, and some things were omitted and still wanting.

8. For these reasons I have, in my turn, undertaken to bring together the meanings of the words, and to collect all the ancient explanations. I have extended my researches to the dialects of all the different states of the empire, and made collections from the popular songs and sayings. Having thus collected a great variety of terms, and by careful examination ascertained their correct and popular use, I have endeavored to remove all defects and improprieties, and to put away all that is low and vulgar.

9. When quotations, which were not common or well understood, have been made, they have been supported by requisite proofs; but all such as seemed plain and easy have been passed over without comment.

10. Moreover, with a view to prevent all misunderstanding, I have, in separate parts, indicated the sounds of the words, and added drawings.

11. Thus I have labored hard to make clean and plain the path of learning, earnestly hoping that, by this work, the progress of scholars in future times may be greatly facilitated.

The Ready Guide, as already stated, consists of three volumes, the last of which is divided so as to make four parts, which are further arranged into nineteen sections. A brief review of these will illustrate the character and plan of the work, and at the same time furnish the reader with some items both curious and instructive. In order to render reference easy for those who may wish to consult the Chinese text, we will take up the parts in the order in which they stand in the original.

VOLUME FIRST. Under this head there are four subdivisions, viz., *shih kú*, *shih yen*, *shih hiun*, *shih tsiu*,—each to be considered in order.

§ 1. *Shih kú*, or explanation of ancient terms. *Kú* 古 is composed of *kú* and *yen*, literally 'ancient words.' The object of the au-

thor of this section seems to have been to collect, arrange, and illustrate a variety of ancient words or terms, single and compound, so as to show what had been their uses in ages past, and if still in vogue what was their then present meaning. The plan of this section is not unlike that of books of synonyms. Comprised in it there are about two hundred classes of words;—some classes having three or four, others forty or more. The following are examples. 1. *Chú, tsái, shau, kí, cháu, tsú, yuen, tái, shuh, loh, kiuen-yü,—chí yé,* 初哉, 首, 基, 肇, 祖, 元, 胎, 傲, 落, 權, 輿, 始也. Of these fourteen words, ten of them, counting from the first to the tenth, are single terms; one, comprising the eleventh and twelfth words, is a compound term: and all these eleven terms are synonymous with *chí* 始, which means *to begin, or the beginning*. The *yé* 也 following the word *chí*, is a final particle, serving merely to close the sentence.

2. *Lin, ching, tiou, tí, huáng, wáng, hau, peih, kung, hau,—kiun yé,* 林, 烝, 天, 帝, 皇, 王, 后, 辟, 公, 侯, 君也. Ten of these, counting them in order, are specimens of the *kú* or ancient words; and they are all synonymous with *kiun* 君, a prince. The ten may have various meanings in different connections or in different authors; but they all occur in certain cases where they have the same meaning as the word *kiun*. Some of the terms, in both of these classes of examples, have a meaning which is *unusual*; consequently Kwoh P'oh has made quotations to sustain these unusual meanings: such are the words *lin* and *ching*, in the second class above.

3. *Ming, ling, hí, chin, kí, tsing, yeh, sui, káu,—káu yé,* 命, 令, 禧, 畛, 祈, 請, 謁, 誅, 誥, 告也. Here nine words are enumerated, each of which, in certain cases, is synonymous with *káu*, to announce, to tell, to lay open before, as when offering prayers to the gods.

4. *Tsung, shiu, shiu, kiá, peh, tsung,—chung yé,* 從, 申, 神, 加, 彌, 崇, 重也. Here are six "ancient terms," having the same meaning as *chung*. The sense of *chung* is that denoted by the phrase *chung tich, 重疊* "the accumulation of one thing upon another." Regarding the word *shiu*, Kwoh P'oh says, "this use of it does not now appear."

5. *Luh, chí, lí, tsieu, fuh, hí, chí, kú,—fuh yé,* 祿, 祉, 履, 戩, 祓, 禧, 禩, 祐, 福也. Here are eight terms which had the same meaning as *fuh*, happy or happiness; but one of them, *chí*, had in Kwoh P'oh's time become obsolete.

6. *Yin, tsz', ts'z', ching, cháng, yuh, tsí yé*; 禋. 祀. 祠. 蒸, 嘗. 禴. 祭也 These all have the meaning usually given to *tsí*, sacrifice, or to offer sacrifices to the gods.

7. *Ngái, wán, tsing, shin, fuh, kiuh—chí yé*, 义. 亂. 靖. 神, 弗. 溷. 治也 8. *Pich, shin, yih—shin yé*, 毖. 神. 溢. 慎也. *Chí*, the last of the terms in No. 7, and *shin*, the last in this class, are to be received here in their ordinary acceptation, as they are used in the classics; but in both these classes, Nos. 7 and 8, as in No. 4 above, Kwoh P'oh says, *shin wi tsiáng*, 神未詳 this use of the word *shin* does not appear, or can not now be found.

§ 2. *Shih yen* 釋言, or explanation of words. The word *shih* occurs in the title of each section in the Ready Guide, and in this position as a verb before a noun. The phrase *shih yen* is an abbreviated form of speech, like the titles, *On Astronomy, De Virtute, &c.* *Shih kú* might be translated "On ancient terms;" *shih yen*, "On words," &c.; but written out in full, it would be, "The object of this section is to explain ancient terms;" or *shih yen*, "to explain words," *shih* being a verb in the infinitive mood. The number of words defined under this head is about five hundred, such as in the author's day were in current use; he has given simple definitions, often supporting them by reference to, or quotations from the classics. One example may suffice: *tsoh, tsáu,—wei yé*, 作. 造. 爲也, "the meaning of *tsoh* and *tsáu* is the same as *wei*, to make."

§ 3. *Shih hiun*, or explanation of phrases. Of these there are nearly two hundred, among which there is considerable variety; a few examples will illustrate the manner of explaining them.

1. *Ming ming, kin kin,—cháh yé*, 明. 明. 斤. 斤. 察也
Clear clear, examine examine, i. e. to scrutinize.

2. *Ngán ngán, wan wan,—jau yé*, 晏. 晏. 温. 温. 柔也
Mild mild, bland bland, i. e. benignity.

3. *Mang mang, hwui hwui, hwan yé*, 儻. 儻. 洶. 洶. 悞也
Hurly hurly, burly burly, i. e. confusion.

By this repetition of words, force and beauty are given to composition. The Chinese admire it, and examples frequently occur in both their ancient and modern writings. The mere verbal translation here given, falls far short of the original. *Ming ming, kin kin* is not simply to scrutinize, but is to do it with the utmost degree of carefulness. So in the other cases; "benignity" and "confusion," are denoted in the superlative degree.

Under this section are several other forms, beside the one illustrat-

ed above—forms, or figures of speech, which, when properly employed, constitute one of the chief ornaments of style in Chinese writing.

§ 4. *Shih tsin*, or “explanation of kindred relations.” The object of this section is to specify and define the proper terms necessary to express the different degrees of affinity among kindred. The rules here laid down are looked upon by the Chinese as canon law, and are regarded by them, like those of the Medes and Persians, unalterable.

VOLUME SECOND. Under this head are eight sections, the numbering of which in the quarto edition is continued from Volume I.

§ 5. *Shih kung*, or “explanation of houses,” &c. Until the times of the Tsin dynasty, when Chí-hwángtí tyrannized with dreadful rigor, the dwellings of the high and the low were not distinguished by different names. Thus the words *kung*, a palace, and *shih*, a house, were interchangeable terms. Accordingly the first example given under this head is, *kung wei chí shih*, *shih wei chí kung*, 宮謂之室, 室謂之宮 palace is called a house, house is called a palace.

This, and all the subsequent sections are illustrated by drawings, more or less complete. Here we have presented a picture of a Chinese house and grounds, with their various apartments, courts, avenues, &c. The first half of the section is occupied with simple definitions of the parts, giving their technical names. They do not form a very extensive vocabulary, but may have been, and probably were quite sufficient for those who lived in the times of Lord Chau—almost three thousand years ago. The second half is occupied with definitions of lanes, streets, highways, &c; altars, terraces, &c., are also defined.

§ 6. *Shih hi*, or “explanation of utensils.” The word *hi* 器 is a generic term capable of great extension, and we find it here applied to a very great variety of things—sacred implements, domestic furniture, tools used in the common arts of life, &c., &c. Fishing nets, nets for taking birds, articles of dress, &c., are enumerated; also table furniture and viands of sundry kinds, such as in ancient times were esteemed and relished by the Chinese. Likewise the names of metals, the technical terms for working them, wood and gems, are enumerated. Technics common in dyeing, tanning, &c., complete this section.

§ 7. *Shih ngoh*, or “explanation of musical instruments;” descriptions of instruments, and their various forms and material; definitions of musical terms, &c., fill this section. Some of them as given by the duke of Chau, his commentators inform us, are now obsolete.

§ 8. *Shih tien* or "explanations of heaven." The (1) *sz' shí* 四時 four seasons; (2) *tsiáng* 祥 felicitous omens; (3) *tsái* 災 calamities; (4) *sui yáng* 歲陽; (5) *sui ming* 歲名; (6) *yuch yáng* 月陽; (7) *yueh ming* 月名; (8) *fung yü* 風雨 winds and rains; (9) *sing ming* 星名 names of stars; (10) *tsí ming* 祭名 names of sacrifices; (11) *kiáng wú* 講武 martial or field sports; and (12) *tsing kí* 旌旗 military ensigns: these twelve headings of the subdivisions of this section will give the reader some idea of its scope. Several of these subdivisions are illustrated by drawings: thus the four seasons are each represented by an appropriate picture; first, the spring with its flowers; then, the summer with its bright landscapes; next, autumn with ripened fruits; and finally, dreary and desolate winter. The *sui yáng* and *yueh yáng* present series of astronomical and horary terms, intelligible enough perhaps to a Chinese, but which can hardly be translated into English. Some of the principal stars, formed into constellations or clusters, are also exhibited by well-executed drawings. The representations and descriptions of the *kiáng wú* or field sports,—hunting, fowling, &c., are graphic and animated. The sportsmen, accoutred à la *Chinois*, and mounted on their chargers, are seen in a variety of attitudes in perfect keeping with their pursuits.

The sub-section on sacrifices contains some valuable information regarding the religious opinions and rites of the ancient Chinese, and also help to show what and who are the objects of religious worship in the Middle Kingdom.

§ 9. *Shih tí*, "explanations of the earth." A collection of curious facts are here brought to view, and some of them hard to understand. They afford information for such as wish to study the antiquities of the Chinese empire. We have (1), the *kiú chau* 九州, or Nine Regions, defined as they were marked out by one of the ancient patriarchs; next are mentioned (2) the *shih sau* 十藪, or Ten Forests, woodlands and marshes which were filled with wild beasts, fowl, fish, etc.; next (3), the *páh líng*, or Eight Hills, the situation of which modern commentators find it difficult to ascertain; next (4) the *kiú fú* 九府, or Nine Storehouses, or regions of country supposed to abound with precious things; next, (5) the *wú fáng* 五方 or Five Regions, in which are comprised *Chung Kwoh chí* 中國之異氣, the memorabilia of the Middle Kingdom, such as the snake with two heads and no tail, &c.; finally we have

the *yé* 野 Wilds, or deserts, and the *sz' kih* 四極, or Four Extremes, the uttermost parts of the world, where are the foreigners called the *kiú í*, *páh tih*, *tsih jung*, and *luh mán*, 九夷, 八狄, 七戎, 六蠻, respectively situated on the east, north, west, and south, in the regions designated the *sz' hái* 四海 or Four Seas.

§ 10. *Shih kiú*, or "explanation of mounds;" a part of these are natural, being mere hillocks; and a part of them are the work of human hands. But when and by whom built, or for what object, does not appear; part of them were sometimes used as altars. The word *kiú* was anciently written 止, now changed to 丘; *kiú*, thus written, is one of the names of the great Chinese sage, and when applied to him is deemed too sacred to be pronounced; instead of *kiú*, therefore, the Chinese read *man*.

§ 11. *Shih shán*, or "explanation of hills," or rather hills and mountains. An ancient commentator says the whole number of notable hills in the Chinese empire is 5270; and that 467 of these yield copper, and 3609 yield iron.

§ 12. *Shih shuui*, or "explanation of waters." In this section we find a large variety of geographical terms; waters of different kinds and qualities,—as salt, black, yellow, white, &c., are specified; and the different names that are applied to rivers, lakes, pools, or springs, are enumerated. These two sections are worthy of attention by those who wish to study the ancient geography of China. They carry the reader back to the remotest times of which we have any authentic account in the annals of this people.

VOLUME THIRD. The third part of the *Ready Guide* is subdivided into two volumes or *kiuen*, embracing the whole field of Natural History, arranged into seven departments. The numbering of the sections is continued.

§ 13. *Shih tsáu*, or "explanation of plants." The term *tsáu*, 草, must be taken in a restricted sense, to include herbs, grasses, grains, &c. The whole vegetable kingdom is divided into two parts, *tsáu* plants, and *muh* 木 trees. This section is illustrated by 180 drawings, and the whole number of plants does not exceed three hundred. The descriptions are very short, and there is no attempt at classification.

§ 14. *Shih muh*, or "explanation of trees." About one hundred are enumerated, and briefly described; but, as in the preceding section, there is no attempt at classification. The number of drawings of trees is eighty.

§ 15. *Shih chung*, or “explanation of insects.” The whole number enumerated is less than one hundred, which are accompanied by sixty-four drawings. The silkworm is conspicuous, being regarded by the Chinese as the glory of all lesser insect tribes.

§ 16. *Shih yü*, or “explanation of fishes.” Here too, less than a hundred objects are enumerated; and only a part of these belong to the scaly tribes. The number of drawings is fifty-six. In these pictures we have very well portrayed, first, sundry fishes, such as are most esteemed by the Chinese; then follow eels; shell fish; snakes; tortoises, etc.,—of the last of which ten are enumerated.

§ 17. *Shih niáu*, or “explanation of birds.” About one hundred are enumerated, and sixty or more are illustrated by drawings.

§ 18. *Shih shau*, or “explanation of wild animals.” The number of animals is about eighty, of which fifty-six are exhibited in the drawings. Among these are the lion, unicorn, leopard, and monkey

§ 19. *Shih chuh*, or “explanation of domestic animals.” The horse, the ox, the sheep, the dog, the swine, and the fowl make up this list. The domestic animals the Chinese call *chuh* 畜; the wild tribes they call *shau* 獸.

We have now, as proposed, completed our analysis of this very curious book. It is a singular monument of ancient lore. No one who reads it, or cursorily examines it, can fail to see proofs of its great antiquity, though the respect with which the Chinese regard it is proof of the low standard of their attainments in natural history. To any mind, but especially to a Chinese, there is something attractive in going back three thousand years, and perusing the works of those who then walked abroad over the hills and plains of this eastern world. Knowing nothing of the literature of other nations, they take peculiar pleasure in reading their ancient books, and learned and illiterate are alike fond of whatever is ancient. And works like that we have been perusing afford them high pleasure, and have no small influence on their manners and customs. For the more ancient, the more obligatory do they regard their precepts and their maxims.

ART. II. *Memoranda and observations made while on a trip to the Hills, during four-and-twenty hours' absence from Shánghái, December 12th, 1848.* By * * * * Communicated for the Chinese Repository.

IT was eight o'clock in the evening when we left our house with bed and baggage. The moon, just past her full, was high above the horizon. Not a cloud was to be seen, and nothing to be heard, except now and then the sound of the gong on the river, or the bursting of a rocket. It was a bright, clear, cold night—the mercury down to the freezing point. Going out beyond the western gate of the city, and passing on over *Catherine's Bridge*, an hour's walk brought us to our boat, which had been sent forward on the canal, in order that we might avail ourselves of the earliest morning tide. The little craft—gondola like, was admirably fitted for such a trip in such a season; the cabin being well closed up, and furnished with shell windows and a small stove. Having seen to it that our “hands,”—five sturdy boatmen and two servants—were in their proper places, we, “the passengers,” five in all, retired for the night. Unaccustomed to such lodgings, I was unable to sleep, and lay awake, listening to the rippling of the tide and the loud merry talking of the oarsmen, as boat after boat, coming in from the country, glided by us on their way to the city. At length the tide slackened about midnight, and our men got the boat under way.

At dawn we found ourselves some twenty miles or more from Shánghái, moving forward at a rapid rate, and close to a village called *Sz'-king*. The sun was just rising as we passed through it, built on both sides of the channel, and numbering several hundreds of houses and shops. Over the river were three or four stone bridges, one of them having three arches. A very heavy dew had fallen during the night, and the temperature was so low, that a thick hoarfrost lay bright in the sun on the roofs of the houses and tops of the boats, and gave to the scene a charming appearance. Of the villagers we saw only a few, and those muffled up and shivering in the cold.

We had not gone far from this village before the first and lowest hills were in sight. The boatmen were now directed to push on as fast as possible, and steer their course for the highest one. Our main course had been, and was still, west, or a little south of west. Keeping on still in the same direction, we passed by several hills lying

off northward on our right; at ten o'clock, we were close to the beautiful *Silin* hills; and in half an hour more our boat brought up against the bank of the canal, a mile or more distant from the highest hill, called the *Tien-má*, or Celestial Horse, for the summit of which we immediately started.

When China shall be opened to foreign travelers, and its hills and plains, lakes and rivers can be traversed as freely and securely as those in Christendom, then some apology may be required for such sketches as this. No little information, however, can be gained regarding any people by simple details of real life, descriptions of men and things, and notices of what is passing from day to day.

The Chinese are not first rate geographers. In their descriptions, they are often minute, without being definite; prolix, and yet very unsatisfactory. We had taken the precaution to bring with us sundry native maps and geographical descriptions of the hills, but they served us very indifferently as guides. Though it may not have been more than a mile from our boat to the hill in a right line, we had to walk over twice that distance, so zigzag was the path. The canals here literally ran in all directions, and but for the bridges built over them, would prevent the traveler from going far on foot in any direction. From the excitement caused by our appearance, one might have supposed the people had never before seen such beings as we were. Anticipating our object, and knowing the course we must take to ascend the hill, men, women, and children ran out in great numbers, and posted themselves along the sides of the path, so as to get a near view of the strangers. At one of our party they gazed and gazed, looking now at her feet, then at her face, and carefully surveying each article of her dress. Stopping now and then, and inviting them to come forward, it was sometimes difficult to inspire them with sufficient courage to approach near to us. By degrees, they became more and more familiar; and ere we ascended the hill, our retinue had become a host.

Having gone round to the southwest side of the hill, where are some temples, we found a pathway of steps, leading from the foot to the top of the hill. Two thirds of the way towards the summit there stands a leaning pagoda, and near it some pavilions and courts for the priests and gods. The weather was very hot, and we lingered about these buildings for a little while, and then passed on to others on the hill-top. One of the inmates, an old priest of the Budhistic sect, received us politely, and supplied what was most welcome, a good cup of tea.

The granite hill is conical, and its peak rises, I suppose, four hundred feet or more above the plain, forming a grand observatory. The day, though cloudless, was not a good one for distant observation—a thick haze hanging over the plain, almost entirely shut out from our view the cities of Sungkiáng, Tsingpú, and other places of note, which, with a small telescope, we had hoped to survey. However, the prospect was truly charming. For six or eight miles or more, in every direction, by the help of the glass, every object could be seen with great distinctness. Describe it I can not. To be enjoyed, it must be seen. The canals and pools were more numerous and covered much more of the surface, than I had supposed. This was especially the case off to the west and northwest towards Súchau.

When surveying the prospect from this summit, Mr. Fortune was strongly reminded of scenes in his native land; so a New Englander, standing here, could easily fancy himself on the top of Mount Holyoke, looking down on the rich valley of the Connecticut. We lingered for an hour on the top of the *Tien má*, and then descended on the side opposite to that we had taken when ascending. At 3 o'clock P. M., we were again in our boat, "homeward bound." The Hills disappeared, sinking in the distance just as the sun went down; and at twilight, we were again passing through the village of Sz'king. Before midnight our boat was at anchor not far from the Lunghwá pagoda, where we remained till daylight; then pushing out into the Hwángpú, a strong tide brought us quickly to our landing-place—" *Wángká Moda*."

During the trip we passed through several villages; but by moonlight, we could not well judge of their extent and character, nor see but little of the region of country between Shánghái and Sz'king. Our course homeward from Sz'king, was further to the south than that we took when going out. There is a good deal of diversity in the channel, and whether it was artificial or natural at any given place we could not tell; sometimes it seemed broad and deep, with water sufficient for a large vessel; again, turning from what was apparently the main channel, we found hardly water enough to keep our little craft afloat. Sometimes the banks are abrupt and steep, and the surface of the water only a few feet below the plain; again they are sloping, and the surface of the plain rises fifteen and twenty feet or more above high water mark, with a rolling appearance,—“a regular succession of elevations and depressions.” At the foot of the hills, and along the banks of the channels where we passed, were many stone monuments, or *páilau*, such as are to be seen in and around the city of Shánghái.

When passing through the village of Sz'king, homeward bound, our attention was attracted by some *fishing cormorants*. They were in two boats, and about a dozen in each. The boats were low and narrow, and the birds so perched on the two sides, that I mistook them for seamen, and was on the point of exclaiming, "See those European boats!" It being quite dark at the time, the delusion for the moment was perfect.

The people we found rustic, poor, and inoffensive, eagerly and thankfully receiving the few books we brought to give them. They often seemed timid, and one poor woman took fright and ran like a wild deer. We were descending the hill, and were half-way down the side, when a poor country dame came hurrying up to meet us; as she approached near, I turned and spoke to one of my companions, pointing to the woman at the same time. Suspecting some mischief, she instantly turned, and what a course she did make! Over rocks and over graves, and whatever else came in her way, she went and stopped not till she was far off on the plain.

We saw two limekilns, but neither of them in operation; from whence the limestone is obtained no one could tell me. The people only knew that "it was brought from a place far away." The lime, obtained from limestone, seems abundant, and of a good quality.

One contrivance for catching fish was unlike anything I had before seen, perfectly Chinese. It consisted of a wattle stretching across the channel of the river from bank to bank, and a *ring-fence* or cage, attached to it; both were made of bamboo splints, woven together and erected on the bed of the channel, the top reaching above the surface of the water. In the middle of the channel, the wattle was so placed that the boats might pass over it, without damage to either them or it—the elasticity of the splints being such that they would easily bend under a boat, and regain their position after it had passed. In this cross-fence there was an angle more or less acute, on one side of the channel; and at the angle, a narrow opening into the ring-fence, which was attached. The cross-fence afforded little or no obstruction to the current of water, but effectually stopped all the scaly tribes, which in their vain endeavors to advance would plunge themselves through the opening at the angle into the ring-fence, from whence retreat was impossible.

In the General Statistical Account of Sungkiáng fú, in which department the *Hills* are situated, the compilers have given drawings or maps of what they call *Kiú Fung* 九峯, or Nine Peaks. In the statistical account of Tsingpó, there is also a series of maps, giving rude

representations of the *Nine Peaks*, accompanied by short descriptions. The following are their names.

1. *Fung-hwáng shán*, 鳳凰山 or the Phoenix hill, is so called from its resemblance to that fabled creature in its propitious influences upon the surrounding country, rather than from any fancied similarity between the shape of the hill and its namesake. On the map we have a view of the southern side of the hill. It has two peaks, one thrice as high as the other, and both covered with trees; a stream flows by on the south, and the adjacent country is beautifully laid out in square plats, devoted to the cultivation of rice.

2. *Kú-kung shán* 庫公山, or Lord Kí's peak, sometimes called *Luh páu shán* 陸寶山. It is situated southwards from the preceding, and is inferior to it in height.

3. *Lán-sun shán* 蘭筍山. This is also called *Shé shán*, 佘山. The former name is said have been given to it by the emperor Kánghí, when visiting it on one of his southern tours. We passed close to it on the south side, where the scenery is highly picturesque and charming. Among its productions, are tea, bamboo, and many orchideous flowers.

4. *Sí-lín shán*, 綑林山, or Grove hill. This has other names, one of which is *Shín shán*, the mountain of the Gods. It is remarkable for a line of temples on its southern declivity, rising in succession one above the other from the base almost to the top. Some of the recent visitors to the hill have found excellent lodgings in these temples.

5. *Sieh shán*, 薛山 likewise called *Yuh-ping shán*, 玉屏山 or the Gemmeous Screen hill. It is situated north of the Sí-lín, and westward from the Fung-hwáng.

6. *Kí shán*, 機山. This is situated, if we may trust to the military map of this part of the province, farther to the west, and almost due south from Tsingpú: on the military map it is written 机山, the abbreviated form of the preceding.

7. *Hung-yun shán*, 橫雲山, or Thwart-the-cloud hill. According to the maps in the Statistics of Tsingpú, this hill is situated northward from the *Kí shán*; but it does not appear on the military map, unless it is identical with the *Hung shán*, 橫山, which on the map is placed far to the south of *Kí shán*.

8. *T'ien-má shán* 天馬山. Called also *Tsien shán* 千山, or the Thousand hills. This is the one we ascended, remarkable chiefly for its preëminence, and the leaning pagoda on its western side.

9. *Kwan shán* 崑山. This is situated southward and westward from the others, and is said to be very picturesque, exhibiting some scenes of almost unsurpassed beauty, where rocks and trees and water combine to render the prospect truly romantic.

Such are the names of the Nine Peaks, altogether constituting rather remarkable objects on these wide plains. On and about them are numerous pagodas, temples, tombs, etc., and their vegetable and mineral productions are also worthy of notice.

Besides *the* Nine Peaks, there are a few others no less beautiful, if they be less celebrated. In giving the names of the *Kiú Fung*, I followed the order of the maps in the Statistics of Sung-kiáng fú; I now turn to the Statistics of Tsingpú for those which follow.

A. *Kán shán*, 筭山. This is situated north and east of the *Fung-hwáng*; it is represented as picturesque, abounding with shrubbery and fir trees, and having many temples.

B. *Chung-kiá shán*, 鍾賈山. On the military map this is placed between the *Lán-sun* and the *T'ien-má*, and like them is represented as very beautiful.

C. *Lú shán*, 廬山. This name is probably given to one of the western peaks of the *Sáin*; it appears, on some of the maps, to be situated between the *Silin* and the *T'ien-má*; on other maps no such name is to be found.

The *Kiú Fung*, and the three numbered A, B, C., form a group, situated midway between the city of *Sungkiáng* on the south and *Tsingpú* on the north, and are, by way of distinction, called *The Hills*. But there are more peaks and more names than the twelve enumerated. Besides all which there are two others in the district of *Tsingpú*, which should be added to make the list complete, viz.,

D. *Fuh-tsiuen shán*, 福泉山, or the hill of Happy Fountains, represented as a sort of paradise. It is situated north of *Kán shán*, and some miles to the north-east of the city of *Tsingpú*, if it is correctly laid down on the military map.

E. *T'ien shán*, 澱山. This is situated in the *T'ien-shán* lake, some eight or ten miles northwest from the city of *Tsingpú*, in the direction of *Súchau*, and like that city it is said to be a place of great beauty.

ART. III. *Memoir of the philosopher Ch'ü, who flourished during the Sung dynasty in the twelfth century; by K'au Yü, A. D. 1697.*

Translated from the Chinese, with remarks upon his character, and a list of his writings.

CHÜ, the Chinese philosopher, was born A. D. 1130, in the ninth month of the fourth year of the emperor K'ütsung, whose reigning title was Kienyen. He was a native of Hihchau, now the department of Hwuichau, in the province of Ngánhwui. His family, for many generations, resided in the village of Sungyen, a town in the district of Wúyuen. His father, Doctor Sung, a member of the Board of Office, was known by the name of Weich'ü. His mother's family name was Chuh.

Weich'ü, while holding the office of sub-magistrate in the district of Chingho, now Kienning hien, was bereaved of his father; and being unable to return to his native place on account of the rebellions of Fáng L'íh, he buried him in the city of Chingho. He then took up his residence, temporarily, in the department of Kien-kien, and became a tutor in the family of Mr. Ching in Yúki, now the district of Yenping, where, at this time, his son Ch'ü was born.

When four years old, his father, pointing with his finger towards the sky, said, "*Heaven.*" His son asked, "What is there above it?" At this his father marveled. When eight years old, having become thoroughly master of the lessons contained in the *Híau K'ing*, or Duties of Children, he wrote upon the cover, "If I can not conform to these lessons, I shall never become a man." When all the other children were engaged in their childish sports, he would be drawing diagrams by himself, and sitting in silent contemplation.

At the age of ten, when reading in the writings of Mencius these words, *Sages are of the same race with me*, he was exceedingly rejoiced at the thought that it was easy to become a sage. When Ch'ü was fourteen years old, his father died, having first placed him under the guardianship of Liú Miench'ü, whose daughter he afterwards married. This family resided in Pehshui.

When eighteen years old, he attended the literary examination in Kienchau, and received his first degree; and the next year was advanced to the rank of *k'üjin*. Not long after he visited his native village in Wúyuen, and there offered sacrifices at the tombs of his ancestors. When twenty-two years of age, he attended at the grand

national examination, and received the appointment of sub-magistrate in Tung-án near Amoy, one of the districts of Tsuenchan fú in Fukkien. At this time his mind was ardently directed to the study of philosophy. He read and examined thoroughly the historical and classical works; and enjoyed a very extensive acquaintance with the most eminent scholars of that generation. He read the professional works of the Buddhists and Rationalists, and traced out the origin, and examined the bearings of those systems of instruction.

In the year 1154, when twenty-four years of age, he placed himself under the tuition of Doctor Lí of Yenping. When Ch'ü spoke of his wish to study the dogmas of those sects, his tutor merely said, "To do so is not good, you had better read the words of the ancient sages." Again Ch'ü spoke of many of the things contained in those two systems of doctrines, to which his tutor replied, "Why, Sir, is it that you can comprehend so many of those vain doctrines, while you are utterly unable to understand things that are before your face?" From that time our young philosopher directed his thoughts with great earnestness to classical studies, and by close investigation sought after true principles. He now began to be convinced of the errors of his former days, when he had intercourse with the Buddhists; and looking back, he began to see the many great corruptions and evils which flow from that system of doctrines.

Early in the autumn of this year, 1154, he arrived at T'ung-án, and entered with ardor and diligence on the duties of the magistracy. Of such things as required special attention in the local government, whether by the constables, or by the underlings in the magistracy, he wrote out summaries, and pasted on the doors of his office. As the superintendence of the schools was connected with the duties of the magistracy, he selected the most promising youth in the district, and placed them on the list of students, and brought forward the ablest scholars in his jurisdiction. He repaired the school-houses and colleges, and built a library, where he had deposited, for the benefit of the students all those books which had been left for public use in the district since the time of Ch'íping.

Moreover, as the rules for the regulation of the sacrifices which were due to Confucius, intrusted the performance thereof to those who were only clerks, he set about a reform; and having made selections from the Rituals of Chau and others, down to his own time, after due deliberation he adopted a new code, which he himself put in practice.

The period for his fourth examination being at hand, and having

performed the duties of the magistracy with success, he now retired from office, and returned to his native place, in the year 1158, and the twenty-eighth of his age. On his retirement, the scholars of Tung-án, in consideration of his instruction,—and the people, remembering the favors they had enjoyed,—united in a subscription, and erected for him a sacrificial court in the public college of that district.

The philosopher was now thirty years of age, when he was recommended to the notice of the emperor by the prime minister Chin Ts'ing; and his majesty was pleased to issue an order, inviting Chú to meet him on one of his tours. But those officers, whose duty it is to inform the emperor regarding the state of his dominions, and the character and conduct of those who are in the government (fearing the influence he would exert on their master), blackened the character of Chú by false representations to his majesty, and prevented his having an audience.

Hiáutsung, the second monarch of the Southern Sung dynasty, on coming to the throne in 1163, issued a proclamation calling upon his subjects, both officers and people, to send up to the throne, faithful representations about the affairs of the empire. In obedience to this call, Chú forwarded several sealed memorials, but there was no response from the court. Copies of these may be seen in the collection of his Essays.

The next year, 1164, he was again summoned by an imperial order to repair to court, but declined, whereupon another order was sent, urging him to come. He accordingly proceeded there, and had an audience in the palace called Shuikung, when he presented *three* memorials in succession.

The *first* explained, how man ought earnestly to direct his mind to those doctrines of the sages, which are designed, by careful investigation of first principles, to extend our knowledge to the highest degree of perfection; and should not give himself up to inactivity, and merely commit to memory the text of the classics and the commentaries, nor indulge in the idle reading of the vain and doltish sayings of the Buddhists and Táuists. The *second*, referring to the conduct of the prime minister, in having insisted on making peace (with the Mongolians) in order that he might retire, unfolded and explained the duty of punishing the enemies of the state. The *third*, referring to the interference of the eunuchs Tsang and Lung in the affairs of government, set forth in the most lucid order the evils of those who, acting the part of sycophants, prevent faithful reports reaching the emperor.

The philosopher was wont to say that, when his majesty had read

the first memorial, his countenance was mild and serene, and his conversation animated and free; but that, having read the second and third memorials, he no longer deigned to continue the sacred audience.

When thirty-eight years of age, he repaired to T'ánchau, now Chángshá fú in Húnán, to seek an acquaintance and friendship with the philosopher Kingfú of the Ch'ing family.

The next year, when that region of country where Ch'ü was born, was visited by a severe famine, and infested with many robbers, he procured large quantities of rice from the public stores by a loan, and caused it to be distributed among the poor; and afterwards, when the people brought in grain to replace the same, the officers in charge (having had private orders from Ch'ü, who himself had engaged to be security) allowed them to retain it for their own use.

When forty years of age he was bereaved of his mother, madam Chuh; and while in retirement, during the period of mourning, he compiled his Domestic Ritual, or *Kiá Lí*. Again, there was a famine in the year 1172; and in the place where he resided, the rich refused to sell their grain, and the poor people were forced to commit depredations. At this he was grieved, and taking the rice that had not been consumed during the former famine, and placing it in store-houses in the country, he loaned it to the poor on condition that they should pay thereon an increase of two tenths. Of this two tenths, he remitted one half where the famine was light, and the whole where it was severe, to the great convenience of the people.

In the year 1173, he completed the Outlines of General History, Memoirs of Illustrious Ministers, and Explanation of Western Engravings. The next year, 1174, he completed his Commentary on the Great Extreme Diagrams, and the Explanations of General Philosophy.

In the year 1176, when he was forty-six years of age, Lui Peh-kung of Tunglai came to visit the philosopher, who detained him for the purpose of affording assistance in arranging the work called Record of Familiar Thoughts. Afterwards Ch'ü and Lui Pehkung went to meet Luh Tsz'tsing and his brothers at Ngo-hú in the district of Yuen-shán in the department of Kwángsin. In an ode, written by Tsz'tsing, there was the following stanza:

易簡工夫終久大 支離事業竟浮沉

I kien kung fá, chung kiú tá; Chi ú sz' nich, k'ing fan chin:

A neat and easy style, though terse,
Results in works enduring great;
While that in loose and wandering verse,
Floats swiftly to oblivion's fate.

In this and other discussions of the like kind (i. e. regarding the style of composition), the party could not agree, and the meeting broke up.

The next year, 1177, he went again to the native place of his family, and deposited in the college there the Legacy of the Ching family, the Village Rules of the Lui family, and other books.

At this time the emperor was desirous of encouraging and giving employment to men of integrity and learning, who had gone into retirement; and one of his majesty's principal ministers, Hú Mau-liáng, by memorial recommended Ch'ü. The court conferred on him the office of *Pi shü-líng* 祕書郎, Keeper of the secret archives, but he declined its acceptance, and refused to proceed to court. In the winter of this year, his wife, Madam Liú died.

The next year he completed his Commentaries on the *Lun Yü*, or Dialogues of Confucius, and on the writings of Mencius; his *Hwoh Wan*, or Questions on the Four Books; his original Dissertation on the Book of Changes; and his Memoir on the Book of Odes.

The next year, 1179, the prime minister Sz' Hau, most earnestly desired to bring him from retirement, and commissioned him to go as governor (or commander-in-chief) to Nán-káng, now one of the departments of Kíngsí. He declined, but his refusal was not accepted, and Tunglii (one of his friends) by letters strenuously urged him to take the office; his friend Kingfú also told him that it would be essentially to his own advantage to accept the appointment. Accordingly, having received from court a second dispatch, insisting on his taking the office, he proceeded to the station assigned him.

On his arrival at his new post, he issued a proclamation, giving instruction on the three following heads: 1st, Directing his subjects how to ascertain the true sources of benefit and injury to themselves; 2d, Directing the fathers and elders how to instruct and warn their children and inferiors; and 3d, Counselling the people to require their sons to go to the schools and colleges to seek an education. In the public college, he caused a sacrificial court to be built in honor of the philosopher Lingfí. He memorialized the throne, requesting the emperor to reduce the taxes in the district of Singtsz'. He rebuilt the college in the *Peh Luh tung*, or valley of the White Deer;* purchased and made an assignment of lands for the support of the scholars; established a code of collegiate rules; and as often as he could secure leisure from public business, he repaired to the college

* See a notice of a visit to this place in Sir John Davis' Sketches of China, Vol. II, page 62, and Chinese Repository, Vol. XI, page 383.

and discoursed to the students. By these means many of them rose to eminence.

In the year 1181, in obedience to an imperial proclamation, he sent up to the emperor a sealed memorial, detailing, with great plainness, the oppressive conduct of the high military officers, unfolding their intrigues with the principal and most influential statesmen; and thus showing that, by underhand combinations of those in the army with those about the court, they helped to screen each other and their friends, deceive his majesty, and maltreat all those who were not in league with themselves; and how that even the prime minister and his majesty's advisers, instead of keeping faithfully to their trust, pay court to these military officers and their friends, obey their orders, and follow their beck. The emperor on reading this memorial, which was drawn out to great length, became exceedingly incensed, exclaiming, *So he regards me as lost!*

It happened at this time that there was a great drought; and the regulations of the general government, framed for such exigencies, were brought into operation. Ch'ü, still acting as prefect in Nán-káng, took such of these as the court had designed for drawing out contributions to supply the poor, and instructed the rich families to act accordingly, by which he secured large stores of rice for the relief of the destitute. He also memorialized the throne, requesting the emperor to stop the transportation of certain goods from the distressed regions; and also requesting that the money and grain in the offices of Cháng and P'ing, not then required in those places, might be transported to supply the necessities of those now suffering from starvation. Also he directed the people in his jurisdiction, to build up the embankments along the water-courses, so as to facilitate and secure the navigation, and distributed the money necessary to defray the expenses of this work.

He gave orders that in each village and market-town, stores of grain should be provided, and that these should be so supplied with rice, that the wants of the people could be relieved by sales therefrom at reduced and moderate prices. To oversee and manage these stores, he sent those officers who had been appointed by the court to superintend the taxes on wines or liquors, but who were without employment, and not needed for that service. Further, he memorialized the throne, begging his majesty to remit certain other taxes, and grant that the proceeds of the same, more than 40,000 stone of rice, might be distributed among the poor, that thereby the lives of the people might be preserved. After holding office three years in Nán-káng, he resigned its duties, and returned to his native place in 1128.

At this time numerous places in the eastern part of the province of Chehkiáng, were visited by famine; and Chin Tsinking, formerly prime minister, being on a visit to the imperial court, again earnestly recommended Ch'ú for office. The prime minister, Chau Kung, addressing the emperor, said, "The more your majesty is displeased with those scholars who love distinction, the more will they be praised by the common people; in such cases, therefore, the best way to do is to employ them according to their seeming ability; and on trial it will at once become manifest whether they are, or are not, capable of performing the duties of their office." Thereupon the emperor was pleased to commission Ch'ú to go and take the general superintendence of the revenue on tea and salt in the districts of Cháng and P'ing in the eastern part of Chehkiáng.

In the eleventh month of this year, 1182, he was admitted to an audience with his majesty in the palace *Yenho* on the affairs of state. Nineteen years had now elapsed since his first introduction at court. At this interview he spread before the emperor, with great earnestness and perspicuity, the cause of the extraordinary calamities that had of late afflicted the empire; and discoursed largely on the cultivation of personal virtue, and the proper method of employing men in the government of the people. The emperor was greatly moved by all this; and the philosopher, to meet the exigencies of the case, drew up and presented for his majesty's consideration a code of regulations, seven in number, to be employed for the guidance of officers in order to relieve the people in times of famine.

Soon after this, he was sent to take charge of the government of Sihing, now the department of Sháuhing in Chehkiáng. Immediately upon his arrival there, he issued a printed proclamation, calling on all those merchants who were engaged in maritime commerce, to purchase and import rice from Canton to the eastern ports of Chehkiáng, all the direct duties on which he engaged to have remitted.

In the year 1183, he made a tour through all the places within his jurisdiction; these was not a district, even among the most dreary mountains, or in the most sequestered valleys, which he did not visit. Charioteers and sedan-bearers were alike dispensed with. Whatever baggage was needful for his individual use, he carried himself; for, by going in this manner, no one, throughout his wide jurisdiction, could know when he would visit them; and both the subordinates and their clerks were kept in awe and fear, as if an imperial commissioner was hard upon their borders. Those who were, on examination, found to have been unfaithful in carrying out the regulations adopted

for the relief of the people who were suffering from famine, he reported to the emperor, and begged they might be dismissed from office. His administration was altogether like that while at Nánkáng, and its beneficial influences spread over seven departments of the empire. It attracted the attention of the emperor, who declared to his prime minister Hwái, that "the government of Ch'ü was truly worthy of admiration."

Again he memorialized the throne, and requested, that the laws for establishing granaries in the villages and districts, might be extended to other parts of the empire. A sacrificial hall, which had been erected in Yungkiá, in honor of an infamous minister Tsin Kwei, he caused to be demolished.

T'áng Chung-yü, formerly magistrate of T'áichau, a friend and relative of the prime minister, and under his protection, had cruelly oppressed the people; and yet through the repeated recommendations of the president of the Boards and censors in the capital, he obtained the appointment of criminal judge, or commissioner of justice, in the province of Kíángsí. When on one of his tours of inspection, Ch'ü arrived at T'áichau, the inhabitants rushed forward with their complaints against the former magistrate; and having ascertained that they were true, he represented the case to the emperor by memorial. Knowing that the prime minister would endeavor to protect T'áng Chung-yü, Ch'ü took care to represent the facts in the most forcible manner. But the court merely deprived the accused of his office as commissioner of justice, and conferred the same on Ch'ü. This he promptly refused to accept, declaring that it would be like carrying off as booty the ox which had chanced to tread upon one's field,—an act which the merest child would condemn as unjust.

Soon after this the prime minister succeeded in raising to the post of chief censor one Chin Kíá, whose first official act was an attack upon our philosopher. In his representations to court, he stated that there were among the learned gentry, some who, under the pretence of being high principled and wise, acted out the oppressor and hypocrite [to the no small injury of the state]. Ch'ü at once resolved to retire from office. In the meantime an order was sent from court, instructing him to go home and repair his ancestral temples. Accordingly he went into retirement, and closed his doors against intruders.

When fifty-four years of age, in 1184, he built himself a private residence on the Wú-í, or Bohea hills in Tsung-án, and removed to that place. Students now came to him from all parts of the empire, and in great numbers. In the year 1187, he completed the Youth's Guide

to the Book of Changes, and corrected his work on Filial Duties. The next year he completed the Minor Lessons.

This year 1188, Chau Pehtá was made prime minister, and Chú appointed commissioner of justice in Kíngsí, and not allowed to decline, but required to repair without delay to his majesty's presence. There again, in the palace Yenho, he brought before the emperor sundry matters touching the welfare of the state. This was the third time he had been admitted to an imperial audience. "It is now a long time," said the emperor, "since I have seen my servant, who has now become a veteran." His majesty was pleased to say further, "You must have exhausted all your mental energies in endeavors to save the people from famine in the eastern parts of Chehkiáng." Chú then thanked his majesty, declaring it to have been solely by his holy favor that, in the administration of the government, he had been protected and preserved. In saying this, Chú had reference to the two prime ministers, Hwái and Chin Kí, who had brought against him false accusations. He then represented to his majesty that he was sick, and wholly unfit to be employed by the government. "We know," said the emperor, "your sincerity and rectitude, and are about to confer on you an easy and important office, and [shall no more burden our minister with affairs in the provinces."

The language and bearing of his majesty were thus mild and gentle. Thereby Chú was induced to present sundry memorials previously prepared, in which he forcibly exhibited the evil practices of the eunuch Kánshing, who relied for protection on his station. He also, in one of the memorials, showed how the prime minister, when first entering on his office, had by his favors brought into his private service the censors, so that they would not reveal to his majesty any of the malversations of the prime minister. He likewise set forth the conduct of certain high military officers in oppressing their subalterns, in receiving bribes for promotion, and for change of place—showing how that each office had its price. The emperor, amazed and alarmed, exclaimed, "Truly, we have never before heard of these things!"

Previous to this interview, some of Chú's friends had warned him that "uprightness of heart, and sincerity of purpose," were subjects about which his majesty would not be pleased to listen. To all of which he replied, "It has been the object of my whole life to learn these two expressions—'upright heart, sincere purpose,' *ching sin, ching í*, 正心誠意, and now shall I dare to conceal them and deceive my sovereign!" Whenever he brought forward these principles, his majesty never failed to pronounce them good.

Soon after this, he was made vice-president of the Board of War, but on account of a disease in his feet he begged to resign. Lin Suh, being at the time a vice-president of the same Board, and having a quarrel with Ch'ü, sent up a memorial to the emperor, accusing him of literary piracy, stating that he had surreptitiously taken the works of Cháng Tsái and Ching I, vainly aspiring after the reputation of being like Confucius and Mencius, often invited to audience with his majesty; and of being held, like those philosophers, in high estimation, &c., &c.; Lin Suh therefore requested that he might no more be employed in the government, but forthwith dismissed from court. But at this time, the emperor, having fixed his thoughts on our philosopher, wished to have him transferred from the Board of War to some other office (so that he might not come in collision with his accusers); the prime minister therefore requested that he might again receive the appointment of commissioner of justice. This Ch'ü refused to accept, and retired.

In the autumn of this year, being again invited to court by the emperor, he refused; and though strongly urged to an audience, he still persisted, but availed of the opportunity to send up a sealed memorial. The present condition of the empire, he said, was like a man laboring under severe sickness, so that from the heart and vitals within to the extremes of the body without, not one hair, not even the smallest particle of his whole system, was unaffected. He then proceeded to say what things were most essential to the welfare of the body politic, and what at that time required the most careful consideration.

The memorial was drawn out to great length, and though it reached the court at a late hour in the night, his majesty, who had already retired to rest, hastily arose, and seizing a light read it to the end. He was greatly moved by the fidelity and plainness of the philosopher. The next day he conferred on him the title of *T'ai yih kung-sz'*, 太乙宮使 Keeper of the palace of the Great One; and gave him the office of *Tsung ching tien Shwoh-shü*, 崇政殿說書, Lecturer on Political Economy.

By making these appointments, the emperor hoped to secure his assistance and counsel in preserving peace and in hastening a reformation. But as there were then in the government some who stigmatized the philosophy of Confucius as vicious and corrupting, Ch'ü refused to accept the appointments, preferring to take charge of the ancestral halls in his native place. About this time, he submitted to the perusal of his pupils his Commentary on the "Great Extreme."

When sixty years of age, A. D. 1190, he commenced prefaces to his commentaries on the Superior Lessons and the Due Medium. His commentaries on these two works had long since been written, and undergone repeated revisals, till they were perfectly satisfactory to his own mind. He therefore now prepared their prefaces.

During this year, the reigning emperor Híútsung resigned, and Kwángtsung succeeded to the throne. Upon his elevation, he was pleased to confer on Chú the office of Deputy Overseer of Transportation (of the imperial stores), which he refused. The prefecture of Chángchau was then given him; and it being the commencement of a new reign, and the second appointment that had been given him, he could not well decline its acceptance.

In the year 1191, the first in the reign of the new emperor, Chú entered on the duties of his new office. The manners and customs there had become so low and base, and the people were so ignorant of the rules of propriety, that some of them on the death of their parents neglected to put on mourning apparel. He therefore clearly unfolded the Ritual and Laws of both the ancient and modern governments, and carefully instructed the people therein. The women too were in the habit of frequenting Buddhist monasteries to perform their religious rites; and there were some who, leaving their homes, became nuns. All these practices he strictly interdicted, whereby a great reformation in morals was effected.

The soldiers also in his department received from him instruction in archery; and rules were drawn up to encourage them by rewards. In a few months their discipline rendered them admirable tacticians. His methods of instruction were the same here as they had been formerly at Nánkáng, one of which was to print complete copies of the Five Classics and the Four Books to be circulated in the department. Thus, in the period of one year, his whole system of reform was carried into effect, and in such a manner that the people there will ever hold him in grateful remembrance. It was in the course of this year that the philosopher, addressing his pupils, said, "When I commenced the study of philosophy, there were many principles which I never expected to master; but now I find that every doubt regarding them has gone." From this remark, we may see what progress the philosopher had made in studying the sacred literature of his great master Confucius.

In the year 1192, he was bereft of his oldest son, Shuh; and he requested permission to go and perform the funeral services, and attend to the rites of his ancestral hall. The next year he commenced

building a residence in Háuting, belonging to the district of Kienyáng in the department of Kienning (on the beautiful high lands in the northern part of Fukkien), whose picturesque scenery with its hills and valleys had always been loved by his father. He wished therefore, in building, to show his respect for the judgment and taste of his deceased parent.

In the year 1194, an ambassador returned from the court of the northern Tartars, and reported that the officers and people there wished to know where the philosopher Chú resided. He was, soon after this, sent to take the government of Tánchau in Húnán in order to keep the people in subordination. He wished to avoid taking this office, but his wishes were overruled. He was now, A. D. 1195, sixty-five years of age. On the way to his new post, wherever he arrived, the aged and the young came in throngs to see him; and scholars like clouds assembled from distant regions. Scarcely had he entered on the new administration, when the savage tribes of mountaineers, (the *miáutsz'*) rebelled, and began to infest parts of the country. Messengers were immediately sent to demand their submission, which was at once effected. There being at this time no military force at command, except a single regiment stationed in Síngyáng, and subject to its authorities, he therefore requested the imperial government to allow it to be removed to Húnán (which was accordingly done).

At this time, Híáutsung, who had resigned his throne in 1190, died, and Chú wept bitterly. Moreover, Kwángtsung being sick, was unable, either to manage the affairs of the government, or to attend to the funeral of his deceased father. The prime minister, Cháu Yüü, better known by his posthumous title, Chungting, having received the instructions of the emperor's mother, placed Ningsung, the grandson of Híáutsung, on the throne. This done, Chú was at once recommended by the prime minister, and invited to come to court, and there by memorial to inform the emperor of the state of the government throughout the country. He was accordingly appointed Imperial Essayist and Reader to his majesty. One of Chú's disciples, remarking that the sovereign administered the government with a pure heart, begged to ask his master, what he considered as requiring chief attention. He replied, "Such is the state of affairs at present, that nothing short of a great and thorough reform will suffice to move the mind of heaven, or to rejoice the hearts of men. As to myself, I know it to be my duty to act with the utmost degree of sincerity and assiduity. For aught beyond this, it is not my province to be concerned."

At the time when the philosopher was presenting his memorials to

the emperor, immediately after his ascending the throne, his majesty had not admitted his imperial father to audience; Ch'ü therefore improved the opportunity to say, in the first place, that [his majesty] ought with perfect sincerity to bear his sins and to sustain his faults; and in the next place, to prostrate himself at the bed-chamber door [of his parent], weeping and grieving for his own errors, and longing for his father's esteem, seek to regain his affections, so that he might once more enjoy his tender love.

When called again to court to explain the Superior Lessons, Ch'ü earnestly endeavored to move the mind of the emperor, and begged that without being detained with other things, he might be allowed to come daily, morning and evening to read and explain the sacred books of the sages. On one of these occasions he presented to the emperor a Dissertation regarding the tomb of his grandfather Híútsung,—setting forth that a more felicitous site ought to be selected, and that the imperial remains ought not to be left amid springs of water and quicksands.

On the return of the birthday of one of the imperial family, Ch'ü requested that all the officers might be excused from coming to offer their congratulations on the occasion, and that this should be continued during the three years appointed for mourning. Also, because Kwángtung was sick, and unable to superintend the funeral rites, Ch'ü requested the young emperor to put on the mourning robes becoming a grandson succeeding the throne of his ancestors. When the prime minister wished to remove from the ancestral temple, the tablet that had been dedicated to one of the remote members of the family, to make room for one to be consecrated to the recently deceased Híáutsung, Ch'ü gave it as his opinion that such a removal ought not to be allowed.

On one occasion he wrote an explanation of some parts of the Four Books, and sent it to the young emperor. At another time soon after, when admitted to an audience, he begged to ask the meaning of what he had explained. "The design of it is," said the emperor, "to induce me to keep my heart from wandering." Returning from court, he said to his disciples, the emperor can be led to well-doing; and if he can only obtain for his ministers men of real excellence, there may be hope that the emperor will again enjoy peace.

In the beginning of the reign of Ningsung, a son of a younger sister of the empress-grandmother, whose name was HÁN NICHAU, standing one day in the inner palace, proclaimed in a loud voice that to himself belonged the merit of having raised the young monarch to the throne.

By this declaration, he brought against himself presumptive proof of having forged the imperial signature. Ch'ü, returning from Hínán at this time in obedience to an imperial order, was sorely grieved at the base conduct of the young man, Hín Nichau, and often advised the prime minister to give him a large reward for his labors, and take care that he should have nothing more to do with the imperial government. But the premier paid little regard to this, supposing that it would be an easy matter to control him. In consequence, Ch'ü agreed with Páng Kwei-nien, a vice president of one of the Boards, to seek an audience for the purpose of disclosing the wicked conduct of the young man, but he being soon called away from court on public business, Ch'ü alone sent in a memorial, representing strongly and clearly the harm that was sustained by the assumption of power by some of those who were near his majesty. And when explaining the sacred books to his master, he again repeated in like manner what he had before said. The hatred of Hín Nichau against Ch'ü was now great, and by forging an imperial order he sought to drive him from office. Ch'ü Yüü taking this order in his sleeve, intended to lay it before the emperor; but one of the eunuchs got possession of it and sent it abroad. Thereupon memorials came in from every quarter, requesting that Ch'ü might be retained; but they had no effect. He now retired, after having been at court only about forty days.

In the eleventh month of this year, he returned to K'iating, where the number of his disciples greatly increased. There he built the residence called Chuh-lin 'Tsingshé, designed as a sacrificial court for the philosophers Chau, Ch'ing, and others; and there too he held conversations with his pupils Lí Fán, Cháng Hih, Ch'in Tun, Hwáng Háu, Tsái Shin, Fú Kwáng, and others, and without interruption explained to them the sacred books of the ancient sages.

In the year 1196, numerous accusations were brought against the premier by those who were near his majesty, accusing him of plotting rebellion. In consequence of this, Chau Yüü was sent to Yung-chau. Ch'ü, considering how long he had enjoyed the favor of successive monarchs, and that he still held the title of an imperial attendant, judged it his duty not to keep silence. Accordingly he prepared a long memorial, in which he clearly set forth the unhappy consequences of the deceitful and wicked conduct of those officers who would conceal the truth from their master, wishing to bring to light their dark designs against the late prime minister. Many of Ch'ü's disciples remonstrated with him for writing thus, because it would only bring misery upon himself; but he heeded not what they said. One of his disci-

ples, Tsai Yuenting, then requested him to determine his course by divination. On doing this, the lot marked *Retirement's Companions* was drawn out. At this result Ch'ü was silent, and burnt the memorial which he had drafted, calling himself *Tun-ung* or Retirement's Veteran. In the course of this year, the late prime minister, Cháu Yüyü, died in Yungchau, to which place he had been banished. Ch'ü mourned bitterly at this, and expressed his sentiments by writing some appropriate notes on the "Sorrows of Tsú." All the principal ministers at court daily became more decided in their opposition to the false doctrines (as they called those taught by Confucius and Ch'ü).

In the year 1197, Kítsú presented a memorial against Ch'ü, and caused him to be put out of office. Unmoved by all this, he continued to explain the sacred books to those who were of the same opinion with himself; and when some of them advised him to conceal his virtues, and thus avoid the calamities that were brought on him (through envy), he replied, "Happiness and misery come only by destiny;" and proceeded to revise and prepare his Book of Ceremonial Rites. In doing this he took the *I Lí*, or Rites and Ceremonies, as the basis, and then from the Record of Ceremonies and other classical works supplied what seemed needful to render complete the new one, which he called, "A Comprehensive Commentary on the Rites and Ceremonies, furnished from the Classics." Shortly after, he undertook a commentary on the Shú King, but in consequence of his death, both this and the last remained unfinished.

In ordinary circumstances, Ch'ü was accustomed to rise before day, dress in plain clothes, a broad cap, and square-toed shoes, and then worship at the domestic shrine, and at that of the ancient sages; then repair to his study, where his chairs, tables, &c., must all be in order, and his books and writing utensils in their proper places. At his meals, he ordered the table furniture, the dishes of soup and rice, all to be arranged in a certain manner; and his chopsticks and spoons to have their fixed places. When fatigued by study, he would rest himself, closing his eyes and sitting erect; when refreshed he would rise and with measured steps walk about for relaxation; at midnight, he would retire, and if he chanced to awake in the night, would wrap himself in a quilt and sit in bed, sometimes till daylight. His countenance was grave and manly; his speech loud and distinct; his gait easy and dignified; he sat straight and erect; and his whole manner and bearing were impressive: from youth to old age, in summer and in winter, and in all the vicissitudes of time and place, he never for a moment departed from this manner of life.

He was now, A. D. 1201, seventy-one years of age, when on a certain day of the third month he became sick. Still he continued with great perspicuity to discourse to his disciples about the drawings of the Great Extreme and the Western Engravings. When asked by his disciples, what is most essential in learning? He replied, "In all affairs it is necessary with discrimination to seek for what is right, and to put away what is wrong; and then by long continued practice, the mind will become imbued with the principle of order, nothing selfish or perverse will be exhibited in the conduct. It is by rectitude alone that the sages comprehended all affairs, and heaven and earth give life to all beings."

Three days after this, he was engaged in correcting the section, "On Sincerity of Purpose," in the *Tü Hioh*, or Superior Lessons. Two days subsequently he wrote a letter to his pupil Kwáng Káu, directing him to collect the manuscripts for the work on Rites and Ceremonies, and complete the same. On the day following, having given directions that his bed should be moved to the centre hall, he rose from it about noon, and sat erect; and having adjusted his hat and dress, laid his head again upon his pillow and died!

The career of this remarkable man closed in the third month of the year. If the following winter, his remains were interred at *Tá-lin kuh*, 大林谷, or the Great Forest valley, a romantic spot on the northern high lands of Fuhkien, in the district of Kiényáng, inlat $27^{\circ} 22' 44''$ N., long. $118^{\circ} 12' 30''$ E.

In reading this sketch, we are struck with the integrity and diligence which marked his public life, and the stoical manner in which he laid himself down to die. While living, he enjoyed a high reputation as a statesman and philosopher, which he gained chiefly through his force of character. It is, however, the influence which *his writings* have acquired, and still maintain over the Chinese mind, that renders his character especially worthy of consideration, and induces us to ascertain as much as we can, of the features of a mind, and principles of a man, whose productions have done so much to mould the sentiments, and direct the conduct of the generations which have come after him.

Knowledge of mankind is nowhere more needful than in dealing with the people of this empire. In its intellectual and moral features, the character of this people has not been well understood by foreigners, and many a failure has been the consequence; the merchant has been cheated, the diplomatist outwitted, and the missionary deceived,—all "sadly taken in by the cunning Chinese." Careful observer

of character the Chinese certainly are; and though they have not seen all the world, yet they are hardly surpassed in their knowledge of the moving springs of action. The eye, the tones of voice, and the whole bearing of the stranger who comes among them, they watch and mark; and are able, with surprising facility and accuracy, to decipher his thoughts, read his character, and anticipate his designs. This is not cunning, but discrimination. By imitating them in this, the foreigner might save himself from many a failure and much chagrin. If, too, he would gain influence over them, and be successful in his enterprises, he must accustom himself to careful observation of their conduct, and frequent analysis of their character, noting down in memory the varied phenomena, the exhibitions of passion and workings of thought, which are displayed in the daily details of their social life.

In point here, as more or less applicable to almost every foreigner who comes to China, we may quote the words of one who had long resided in foreign lands, when writing for the guidance of youth expecting soon to go abroad. "We would not have our student," says this writer, "set himself up as an oracular censor and authoritative corrector of detected evils and obliquities of character and conduct; but we would have him 'mark, learn, and inwardly digest,' the various *phases* in which the common, corrupt nature of humanity presents itself in the intercourse of life; and carefully deposit the results of such observation and reflection among the most precious articles of his mental furniture. He will find ample use for them, wherever Providence may cast his lot. The pictures thus hung round the chamber of memory will prove to be prototypes of many phenomena with which he will be hereafter conversant; and the power of perception, generalization, and induction, thus exercised in early life, will be available for uses seldom remotely connected with, and often directly and immediately subservient to, the highest objects of sanctified ambition. He will acquire, by dint of close, constant, and careful observation,—conducted, not in the spirit of a captious and cynical hypercriticism of men and manners, but in the exercise of calm and placid desire of maturer acquaintance with his species—a facility of piercing through the deceptiveness of plausible appearances, of detecting *real*, under the disguise of *counterfeited* motives, and of anticipating the yet distant issues of proceedings which would, if not foreseen, involve him in inextricable difficulty, and, *by his own want of perception and forethought* expose the cause dearest to his heart to dishonor and shame."

This is good counsel; and there are two ways by which "the chamber of memory may be hung round with these articles of intellectual

furniture." Some would gain them by mingling in society; others would gather them solely from books; but both these methods should be united. Let those go among the Chinese who can and will—let all such go and visit them in their homes; see them in their varied walks; examine their modes of education, their manufactures, and all their works. The more extensive these observations, and the more there is seen of the Chinese character, the greater will be the desire to read their books, and especially the works of those men, who have, by their writings, given form and character to "thousands of generations."

In the annals of their literature, the Chinese have coupled the names of two philosophers, and placed them far above all others in respect to honor and influence. These are *Kung fútsz'* and *Ch'ü fútsz'*, or, as their names have been awkwardly latinized, *Confucius* and *Chufucius*. Great as they have been esteemed by others, they claimed for themselves only the character of imitators. With both the main object was to collect, arrange, explain, put on record, and transmit, what had been written before them. Thus it is said of them,

剛述六經者孔子; 傳註六經者朱子;

Sán shuh luh king ché, Kung tsz'; Chuen chú luh king ché, Ch'ü tsz';

Again, The compiler of the six classics was Kung;
The expounder of the six classics was Ch'ü.

孔子集羣聖之太成; 朱子集註儒之太成;

Kung tsz' tsih hün shing ch'í tái ching; Ch'ü tsz' tsih chú jü ch'í tái ching;

Kung collected the chiefest productions of the sages;
Ch'ü collected the chiefest productions of the literati.

As it regards the learning of Confucius, Ch'ü alone, say the Chinese historians, fully comprehended its true import; and has transmitted it to future generations so perfect and immaculate, that were Confucius himself, or any of the ancient sages to come back to life, they would not alter what he has written! Praise higher than this, the Chinese can not give. They first place Confucius on a parity with Heaven; and then it is only this one philosopher, the prince of literature, who could fully comprehend the thoughts of their great master. To repeat all that the Chinese have said in praise of these two men would afford us small instruction, and but little entertainment, though their remarks would only show the more clearly the unrivalled influence Ch'ü's writings exert over his countrymen. He has been likened to Bayle, and although there is no comparison between the influence the two have exerted over their fellow-men, there are many points of resemblance in their minds. The judgment given of

Bayle, as "a writer whose strength and clearness of reasoning can be equaled by the gaiety, easiness, and delicacy, of his wit; who, pervading human nature with a glance, struck into the province of paradox as an exercise for the restless vigor of his mind;" can, with due regard to the difference of moral training be, applied to Ch'ú, whose skeptical quibbles and subtle discussions have ever since served as models, incentives, and excuses for the learned in China. He has also been compared to Gassendi for his reverence of antiquity, and efforts to expound and illustrate the notions and researches of ancient writers, and clear them from the mists and distortions, which ignorant commentators had thrown around them. By his elegance of style and energy of expression, Ch'ú captivated his readers and infused into their minds a skepticism regarding the morals of the classics, and led them into a perverted mode of metaphysical discussion, which have combined, perhaps as much as any other one thing, to hinder the progress of the Chinese in true knowledge, and render them conceited. In these respects, the influence of Ch'ú has been great, and greatly to be deplored.

Two years after his death, the hostility against the learning of the sages and its patrons, of whom Ch'ú was chief, had so much abated at court, that his majesty issued an order, granting the privileges and favors usually conferred on those who have been long employed in the imperial service. Soon afterwards, other favors, new titles and honors, were decreed to him; and his works were introduced into the public schools. In the year 1242, by command of the emperor, sacrificial altars were erected in the temples of Confucius in honor of Ch'ú and four other philosophers, viz., *Chau tsz'* 周子 *Cháng tsz'* 張子, and the *Urh Ching tsz'* 二程子, the two Ching.

The Yuen and Ming dynasties both decreed to him high honors; numerous altars and shrines still stand, designed to perpetuate the memory of the Prince of Literature. Upon his descendants also, in consideration of the great merits of their ancestor, high honors and titles have been conferred.

In passing, we may add here what many of our readers know, that the name by which he was known in his father's family was *Hí* 熹 Brilliant. *Ch'ú* means Vermilion, and *Ch'ú-Hí*, Vermilion Brilliancy. On his marriage he took the name of *Yuen-hwui* 元晦; or Original Obscurity; he is styled *Chung-hwui* 仲晦; also *Hwui-ngán* 晦庵; and *Tun-ung* 遜翁; and lastly, *Tsz'-yáng* 紫陽.

The following list includes all his literary works that are mentioned by his biographer, and all of any importance excepting his state papers.

1. *Kiá Lí* 家禮, Domestic Ritual, or Rules for the use of Families. Finished in the year 1170. This is a small work.
 2. *Tung-kien Káng Muh*, 通鑑綱目, Outlines of General History;—a valuable work in fifty-nine *kiuen*. Completed in 1173.
 3. *Ming Chin Yen-hing Luh*, 名臣言行錄, Memoirs of Illustrious Ministers. Completed in the year 1173.
 4. *Sí Ming Kiái Y*, 西銘解義, Explanations of Western Engravings. This is a small work, having no reference to European science, as the word *western* might lead us to suppose. It was completed in the year 1173.
 5. *Tái Kih Tú Chuen*, 太極圖傳, Commentary on the Diagrams of the Great Extreme; completed in 1174. (See Vol. XIII. of the Chinese Repository, pp. 552, 609.)
 6. *Tung Shú Kiái*, 通書解. Explanations in General Philosophy. A small work, completed in 1174.
 7. *Kin Sz' Luh*, 近思錄, Records of Familiar Thoughts. A small philosophical work, completed in 1176.
 8. *Ching shí Wei Shú*, 程氏遺書, Posthumous Writings of the Ching Family. This compilation was finished in the year 1177.
 9. *Lui shí Hiáng Yoh*, 呂氏鄉約, Village Rules of the Lui Family. This is a small collection of valuable papers, completed in 1177.
 10. *Lun, Mang Tseih Ch'ü*, 論孟集註, Commentaries on the Dialogues of Confucius, and on Mencius. Completed in 1178.
 11. *Sz' Shú Hwoh Wan*, 四書或問, A Comprehensive Commentary on the Four Books; this commentary was completed in 1178.
 12. *Chau Yih Pun Y*, 周易本議, Dissertation on the Book of Changes, or commentary on that book. Completed in 1178.
 13. *Shí Chuen*, 詩傳, Commentary on the Shí King, or Book of Odes. Completed about the same time as the preceding.
 14. *Yih Hioh Kí Mung* 易學啟蒙, The Youth's Guide for studying the Book of Changes. Completed in 1187.
 15. *Hiau King Kán Wú*, 孝經刊誤, corrected edition of the Treatise on the Duties of Children. Completed in 1187.
 16. *Siau Hioh* 小學, Juvenile Instructor, or Minor Lessons designed for the instruction of young students. Completed in 1188.
- Káng-hí published the complete works of Ch'ü under the title of *Yü tsoán Chü-tsz' Tsiuen-shü* 御纂朱子全書 Writings of the philosopher Ch'ü, compiled by Imperial Authority.

ART. IV. *The sale of official rank, adopted by the government of China for increasing its revenue; translation of a proclamation, calling on the people to come forward and make purchases.*

THE sale of office—or rather of *diplomas*, making the holders thereof eligible to office—is one of the worst features in the present policy of the Chinese government. The fact that it indicates the existence of something wrong in the financial affairs of the state is comparatively a small matter; the great evil in this system—that which renders it so obnoxious to the best portion of the people—is that it leads to and encourages maladministration; on the one hand by keeping out of office those who, by their talents and education, are worthy of being employed; and on the other by bringing into places of trust many who are in no way qualified to act as magistrates. Palpably wrong and obnoxious as this system is, yet his imperial majesty proposes it, and his ministers and magistrates give it a prompt support. The rich, no matter how ignorant or how vicious, availing themselves of its easy conditions, make their money a passport to high stations, where, shielded by their purchased credentials, they can with impunity grind the faces of the poor, make merchandize of justice, and allow all sorts of evil-doers to go unpunished for gain. The Chinese generally are loud in their condemnation of this system, and look upon it as ominous, clearly indicative of the waning glory of the ruling dynasty. But when proclamations, like that we subjoin, come out, even in times of scarcity like the present, the number of purchasers is not small.

It is worthy of notice that two proclamations should appear at the same time, one detailing the disasters of famine and making provision for the relief of the distressed, and the other calling for purchasers of rank, when this rank is to be obtained by contributions of grain, the product of the same soil, to be carried away from the very doors of the starving people to Peking.

King, commissioner of finance, &c., and *I*, commissary-general, &c., &c., having received from their superiors a dispatch instructing them to give a longer extension to the regulations, formerly adopted for securing contribution of rice to the imperial stores,—do hereby jointly issue this Proclamation to the officers and people under their jurisdiction, calling on them to report their respective contributions of grain, so that in due time the appropriate favors may be conferred on the contributors by the emperor.

In the year 1842, as appears on record, regulations were promulgated by the Board of Revenue, authorising the magistrates, in all those places which border on the Imperial canal, to receive and forward, in the proper vessels and under suitable convoys, the grain collected for the imperial stores, and that a report of all such grain should be made jointly by the commissioner

of finance and the commissary-general to the high provincial authorities, and by the latter to the throne, so that the merits of the several contributors might in due form be laid before the appropriate Boards, and the proper favors conferred. Again, in the spring of 1846, this subject having been brought to the notice of his majesty, by high provincial officers, who requested that his sacred favor might be conferred on all such as would make voluntary contributions, the same Board was authorized to grant permission that rice might be transported by sea to Tientsin.

Now all those, whether officers or common people, who, anxious to requite the emperor's favor, have promptly and joyfully come forward and made contributions of rice for the Imperial stores, are truly worthy of commendation and praise; and as the favors of the emperor, which are conferred for the purpose of bringing forward the resources of the people, are rich and large, every one ought to cherish sentiments of ardent and grateful devotion.

Now we, the commissioner of finance and the commissary-general, have received a communication from their excellencies, the governor-general and governor, addressed to them by the Board of Revenue in reply to their memorial to the throne, and granting an extension of the regulations previously adopted with the view of securing voluntary contributions of rice for the imperial stores. Also and in like manner, we have received the Regulations that had been previously adopted for the guidance of those who wish to make contributions of grain. According to said Regulations, the contributors, whether officers or common people, who live in those places that border on the imperial canal, must each one, all in the same manner, report the particulars of their contributions.

So, in like manner, all those officers and common people, who, though residing in other parts of the empire, wish to make contributions, must repair to the provinces that border on the imperial canal, and there make their reports and deliver their grain to the vessels, that shall have been appointed to transport the same to the capital.

The Regulations, which have been adopted to determine what favors shall be conferred on the contributors, are of two kinds, the same as have been already adopted to reward those who make contributions to carry on the repairs of the Yellow river. According to the Regulations adopted in 1842, each stone of rice was to be valued at *three taels* of silver. The present contributions will be valued at the same rate; and all the rules then adopted will now again be observed.

In order to facilitate this business, we shall address a joint communication to the high provincial authorities, requesting that a store-house be opened at *Súchau*, and that officers be duly appointed there, whose duty it shall be to receive the reports of all contributions, to grant the necessary receipts for the same, and to issue printed copies of the Regulations that have been adopted and promulgated by the Board of Revenue.

And furthermore, lest there should be any of the officers or people in our jurisdiction who are not informed regarding this matter, it becomes our duty to issue a proclamation for their guidance. Accordingly, we hereby proclaim for the full information of all, both officers and people, whether belonging to our jurisdiction, or to other provinces: Know, therefore, if there be any among you who wish to promote the public welfare, and are prepared to make contributions of grain for the imperial stores, that the following are the terms on which it is to be done:

- The rice, clean and dry, must measure eight *shing* to the stone;
- For repairing losses, six *shing* in addition;
- For freight to Tientsin, four mace in silver;
- For coolie hire, small boats, &c., six candareens;
- For bags, &c., three candareens;
- For the hire of clerks, &c., three candareens;

Being a total of 5 m. 2 c. in silver, for each stone of rice of 14 *shing*.

All who make these contributions must repair in person to the place appointed, and there make due reports of the quantity of rice and the amount of silver, specifying at the same time what office, and what rank they desire to have conferred upon them by the emperor, all particulars as to their personal appearance, age, place of nativity, and parentage for three generations; if they have held office, where and how long; these must be clearly stated in writing, and documents containing the same, with the money, must be delivered to the officers at the storehouse in Síchau. After the requisite examinations have been made, said officers will grant the proper receipts, giving at the same time the requisite papers to secure the delivery of the grain in full measure at the appointed stations—care being taken that the stations, and the boats which are to receive the grain for transportation, be clearly specified in every case, so as to prevent confusion or mistake. And, after having delivered the grain to the boats, the contributors must in each case receive receipts for the full amount so delivered, and present the same to the officers at the storehouse, and exchange them for other papers which are to be retained by them as vouchers.

It is now midwinter, and the time fixed for the departure of the grain boats and junks is the second month of spring, when all accounts must be closed. It behooves you therefore, whoever of you intend to make contributions, to do it quickly, so that we may examine the accounts, prepare our reports, and forward them to the high provincial authorities, that they in due course, may memorialize the emperor, and beg his majesty to confer the desired favors. Beware lest, while full of expectation, you delay too long! Beware, lest, by sitting still, you lose this favored opportunity of securing the imperial favor!

The above proclamation is to be posted up at the Great Eastern gate of the city of Shánghái.

Táukwáng, 28th year, 11th month, 4th day. (Nov. 4th, 1848.)

P. S. The code of regulations issued by the Board of Revenue has not come to hand. The price of the diplomas varies from a few hundred dollars to thousands, and sometimes tens of thousands. In the code of regulations, the prices are specified.

ART. V. *Account of the cultivation of hemp, and the manufacture of grasscloth.* By N. RONDOT.

[*Note.* The following notice of the culture of hemp was forwarded from France by M. Rondot, in whose name it was read before the Academy of Rheims at its sitting Dec. 18th, 1846. The original article has been somewhat abridged in the translation, but nothing of importance is omitted.]

I have had the honor to present to the Academy, at its extraordinary session of the 30th November, a textile plant from China, and specimens of cloths manufactured from its fibres, and I hope to see some of our farmers try to naturalize in our own country the culture of this kind of hemp.

The Chinese comprise under the general name of *má* 麻, many

plants whose botanical characters place them under different families. The *shing má* 繩麻, the *chuh má* 竹麻, the *peh-chuh má* 白竹麻, the *pí má* 皮麻 and the *po-lo má* 波羅麻 are those most commonly cultivated, and whose fibres are used in weaving those cool and glossy cloths called *hiá pú* 夏布, or summer cloth, in China, and in the Canton commerce, *grasscloth*.

In a forthcoming work, I propose to present the botanic description of these textile plants, and to give some details respecting the fabrics woven from their filaments. Grasscloth is noticed in the account drawn up by myself and colleagues upon the exports of China, and I think it will be useful at the present time to direct the attention of our manufacturers to this source of varied information.

The *chuh má* appears to be the *Urtica nivea*. My colleague, M. Isidore Hedde, has brought from China a plant whose identity with the species described by Linnæus and Sprengel has been established. Burnett makes mention of this hemp as indigenous in China; * Osbeck notices it in his *Flora Sinensis*; † and Loureiro describes it, and says it is cultivated in abundance in Annam and in China, and adds this observation, "This plant affords the best hempen thread." ‡ This remark, and the botanical synonymy of the *gai-day* are repeated in Taberd's *Dictionarium Anamitico-Latinum*. Père Blanco (*Flora de las Filipinas*, 2d edit. p. 435) mentions this plant as common in the north part of Luçon and in the Batanes islands, and he says; "Thread is prepared from its bark, of which cloth is woven; and it is said the celebrated linen called *Canton linen*, is manufactured from the same plant." M. Hedde and myself saw the *Urtica nivea* cultivated near Tíng-hái in Chusan, and we recognised it also in the picturesque gardens of the famous temple near Turon in Cochinchina.

The *peh-chuh má*, the *lo má*, the *po-lo má*, and the *pí má* seem to be species of *Sida* or of *Corchorus*; one of them exhibits considerable analogy with the genus *Triumfetta*.

The *shing má*, according to Morrison's Dictionary, does not denote any particular species, but the fibres soaked and hatched. Clarke Abel gives this name to the *Sida tiliifolia*, of which he saw immense plantations along the Pei ho, near Tungchau and Tientsin. Staunton, in his account of Macartney's Embassy, describes this plant as the

* Murray's Historical and Descriptive Account of China, Vol III., page 350.

† Voyage to China and the East Indies, 1752, Vol II., page 362.

‡ Flora Cochinchinensis, page 559.

Urtica nivea, or a species of nettle.* However this may be, there certainly exist in China other textile plants besides the *Urtica nivea*, which alone are drawn and painted in the albums representing the operations of Chinese flax-dressing; and which according to the native merchants furnish the finest threads and the most esteemed fabrics. We saw at Canton, at the shop of Churnching, some seeds and a specimen of one of these plants; the seeds resembled those of the *Corchorus*; but our slight acquaintance with botany did not enable us to decide whether the stalk we saw was a *Sida*, or rather a *Corchorus* (*capsularis* or *olitorius*?). It is the last which appears to yield the roots, and the spongy and fibrous stems which I have brought.†

Doctor Whitelaw Ainslie (*Materia Indica*, 1826, vol. II., p. 387, Art. *siginjanascha*.) says, that the *Corchorus capsularis* of Loureiro is extensively cultivated in China, especially in the vicinity of Canton, where it is employed for the same purposes as hemp, cloth being manufactured of the fibres of its stalks. Loureiro says of the *Corchorus capsularis*, or *sán lim má*, "The stalk of the plant is like that of hemp, and its filaments boiled in lime water, and exposed to the sun, become more flexible and white, suitable for weaving into cloth." Roxburgh, describing the *Corchorus olitorius* in his *Flora Indica*, observes that it is a plant well known in Bengal on account of the fibres of its bark, which are employed as in China. I will here add, that the *po-lo-má* 波羅麻 called *hemp alocs* in the Chinese Chrestomathy, has no

* An extract from the *Pun-tsau*, or Chinese Herbal, made by M. Julien, shows conclusively that by the term *shing má*, the Chinese mean the fibres of the hemp, after they are combed and dressed, and that Dr. Abel was misinformed as to the Chinese name of the plant he saw growing on the banks of the Pei ho.

† In the *Pun-tsáu*, kiuen XIII., fol 29th, we read in substance as follows; "The *shing má* is called *chau má*. Its leaves are similar to those of the *má*; its stalk grows to a great height, and it is on this account called *shing má*, or the hemp which ascends. It grows abundantly in the province of Shensi, and in the departments south of the river Hwái. It begins to bud in the spring; its stalk is 4 feet high. Its leaves resemble those of the *má*, and are of a green color. It blossoms in the fourth or fifth month, its flowers are white, and arranged in spikes like those of millet. In the sixth month, the seeds are formed, of a black color. Its root is like that of the *hau* (a species of wormwood), of a whitish brown color. It is very hirsute."

This plant is mentioned among the *má*, therefore, only because that character forms part of its name, on account of the resemblance between their leaves. The same is true with regard to another plant described in the *Kwáng-kiun-fáng-pí*, or Botanical Encyclopedia, under the name of *tien má*, or heavenly hemp, which has fibrous properties, and called so only on account of its form and exterior appearance.

† [Mr. Fortune speaks of a species of *Urtica* growing at Chusan, both wild and cultivated, three or four feet high, the fibres of which are prepared, and sold for manufacturing into ropes and cables.—Ed. C. R.]

affinity with the aloes, but is a malvaceous or tiliaceous plant, either a *Corchorus*, a *Triumfetta*, or a *Sida*.

I have thought that it would highly interest the Academy, to learn the careful processes of the Chinese gardeners in the cultivation of the *chuh má*. M. Julien has kindly communicated to me some passages from the Chinese encyclopedias, which inform us of the minutest details of cultivation; and his well known scholarship is a sufficient guaranty for their accuracy.

I. *Extract from the Shau-shí t'ung k'áu*, 授時通考 or *Imperial Encyclopedia of Agriculture*, liv. LXXVIII., folio 3, on the manner of cultivating the *chuh-má*. "When sowing the *chuh má* in the third or fourth month select a sandy, light soil; it is sowed in a garden, or near a stream or a well. The earth is dug over once or twice and formed into beds, half a foot wide and four feet long, after which it is dug again. The earth is slightly heaped up with the foot, or the back of the spade, and when a little hardened it is leveled with a rake. The next night the beds are watered, and in the morning the earth is slightly turned up with a toothed rake, and then leveled again with the rake. Afterwards half a *shing* (or about half a pint) of moist earth, and a *hoh* (or a fifth of a pint) of seeds are mixed together. A *hoh* of seeds will sow six or seven beds. After sowing, it is unnecessary to cover the seeds with earth, for if covered they will not grow. Four sharpened sticks are then driven into the earth at the four corners, to support a small roof three or four feet high, which is covered with a thin mat. In the fifth or sixth month, when the heat is intense, this thin mat is covered with a thick layer of straw; for unless this precaution is taken, the young shoots would be destroyed by the heat.

"Before the plant germinates, or when the shoots begin to appear, they do not require to be watered. With a broom dipped in water, the mat covering is wetted so as to retain the moisture in the ground it covers; and every night, and when the weather is cloudy, the matting is removed in order that the young plants may receive the dew. As soon as the germs appear, if any weeds are discovered, they must be immediately removed. When the plant is two or three fingers high, the covering is no longer necessary; if the earth is a little dry, water it slightly to the depth of three inches.

"They then choose a stronger soil, and form other beds in which to transplant the young plants. The following night, the beds are watered where the young shoots are still growing; and in the morning of the next day the new beds are watered. In taking up the shoots with

a spade, a small lump of earth is left around the roots of each, and they are set out four inches apart. The ground is often hoed. At the end of three or five days, the beds are watered for the first time, and again at the expiration of twenty days, of ten days, and of fifteen days. After the tenth month, the plants are covered a foot thick with fresh manure of the ox, ass, or horse."

II. *Extract from the Nung Ching Tsiuen-shú, 農政全書 or General Treatise on Agriculture, upon the culture of the chuh-má.*

"When the *chuh má* is first raised, it is from the seeds; after that, the old roots spontaneously send forth suckers. After some years, the roots increase and become entwined together, so that it is necessary to separate and set them out. To this day in the region of Ngánking and Kienning in Kíángnán, many persons cut off the suckers and replant them. Those who can not procure the seed, also imitate the process of layering employed to obtain mulberry plants, the results of which are very rapid. But in those places, where no roots of the *chuh má* are found, or to which it would be difficult to carry them so far, it is necessary to use the seed.

"As soon as the young plants are some inches in length, they are sprinkled with water mixed with an equal quantity of manure. After cutting the stems, they should be watered immediately, but it ought to be done in the night or in cloudy weather; for if they are watered in full sunshine, the plants will rust. It is necessary to avoid the use of swine's manure. The *chuh má* may be set out in all months, but it ought always to be in moist ground."

III. *Extract from the Shau Shí T'ung-k'áu, or Imperial Encyclopedia of Agriculture, liv. LXXVIII. fol. 5, on the propagation of the chuh má.* "When the tufts of the *chuh má* are very thick, the earth about them is dug away, and the suckers detached and transplanted as above described; after which the main stock vegetates with more vigor. At the end of four or five years, the bottoms of the roots become thickly matted together, when they are divided and transplanted to other beds. Some farmers bury the stalks lengthwise in the earth, and thus obtain layers. When a bed becomes too crowded, a new one is prepared, which is soon followed by another, whereby the number of plants is indefinitely increased.

"A rich soil is chosen beforehand, and well prepared in the autumn, and manured with fine dung; and in the following spring, the shoots are set out. The best time for doing this is when vegetation starts, and next to that (as it respects suitability) when the new shoots appears. The third period, or the least suitable, is when the

suckers have already attained a considerable size. The new plants are placed about eighteen inches apart, and when the roots have been well surrounded with earth, they are watered. In summer or autumn, it is well to improve the time when the earth is moistened by rain to transplant them, but a clod of soil should be kept about the roots."

In a following chapter, adds M. Julien, is shown the manner of cutting off the scions of the roots, "which should be three or four fingers long, and laid down by twos or threes in small holes a foot and a half apart, covered with good soil and watered. They are watered again in three or five days. When the new stalks have acquired a proper height, they are often hoed. If the earth be dry, it is watered. If the rootlets are to be carried to a distance, a portion of their original earth should be left around them, well bound up in leaves, and covered with a mat, tied so as to preserve them from the air and light, in which way they can be safely transported to a long distance.

"The first year, when the plants are a foot high, they are gathered, and the next year, there is a second harvest. The fibres of the stalks are suitable for spinning. Each year, in the tenth month, before cutting the suckers which proceed from the roots, the ground is covered with a thick layer of cow or horse's dung; and in the second month, it is stirred up with a rake, in order that the sprouts may freely grow. At the end of three years, the roots become very thick, and if not divided, the plants will not thrive. This practice is kept up every year."

All authors upon China have spoken of these textile plants, and the different fabrics manufactured from their fibres. Du Halde mentions the districts where their cultivation and manufacture are found, noticing among others, Sháuwú fú in Fuhkien, Sinehau fú in Kwángsí, and Táiwán fú in Formosa, &c.

In Kanhí's Dictionary, under the word *má* or *si*, it is said, "The bark of the *má* is used for making cloth, and its seeds for food.—An emperor has said that a girl ought to weave cloth of the *má*, which is the natural occupation of females. The bark of the male hemp is employed in the manufacture of *hiá-pú* or grasscloth." Also, "In the reign of Káiyen, paper began to be made of the *hwáng má*."

In the *Pei-wan-yun-fú*, we have the following respecting the *hú má*, or water hemp. "An ancient has said, Eastward there is a great marsh suitable for raising the *má*; the tender *má* grows here to perfection; its fibres are used in weaving cloth. Another book says, Two families Yáng and Lí formerly resided near this marsh, which

became enemies on account of it, as it was suitable for cultivating the *má*, which is used to make cloth." In this same article, and in some verses of 'Táifú, we are told that the *má* ought to be planted in a moist soil, but not in too much water. The fibres are of three sorts, the first obtained from the outside of the stalk, the second from the next layer, and the third nearest the core; the nearer the heart the coarser the fibres, so that the fourth sort is used only for coarse fabrics.

According to Whoyune (a dealer at Canton), the first quality of raw fibres, as it is sold in bundles, is worth 200 francs for 100 kilogrammes ($220\frac{1}{2}$ lbs. av.); the second 163 $\frac{2}{3}$ francs; and the third 127 $\frac{1}{5}$ f. for the same weight. The raw filaments are soaked some time in boiling water, and dried in the sun, then hatched, peeled, and divided by the fingers into fine fibres; these threads, smoothed and twisted by hand, are tied together at the ends and wound with care. They purchase them in balls of 30 grammes weight ($1\frac{1}{8}$ oz. av.), or more frequently by the skein.

The winding and warping have nothing peculiar. It is glued, mounted, and the warp drawn through the slaie much as cotton. Grasscloth is generally woven in looms with the ordinary treadle. M. Hedde has seen it manufactured in looms with only one treadle and one slaie; and I am indebted to his kindness for a good description of one of them.

"The weaver sits at the end of two stanchions, which support the roller in front. His left hand constantly holds the slaie, which is attached to two cords fastened to the upper ends of two bamboo bows, which proceed from the back part of the loom, and by their elasticity impart an impulse to it. In the middle, passes a round stick, which is held at each end in an eye cut into a piece of wood. The upper part of this is attached to a cord; this joins again the extremity of an arm, which takes a sweep, and corresponds to the strap, and the lower part of the piece of wood is fastened to another cord which supports the treadle.

"The strap elevates the lower half of the warp, so that when the weaver presses the treadle, it lifts the rail, which in its turn raises half the warp, and depresses the other half of the thick round stick of which we have spoken. When the foot leaves the treadle, the strap falls, and the threads, which it drew along with it, resume their places, and thus form a new thread by the general arrangement. Behind the slaie is the strap formed of half stitches, through which is passed half of the warp, and a wooden rod supported by a cord, which is in turn attached to the arm of a balance. The warp is thus divided into two parts;

the lower is passed through the half stitches, the upper is retained by the bar which crosses the loom."

M. Hedde had the happy forethought to bring back with him a full-sized model of this loom, employed in like manner in weaving various sorts of silk; so that one is able, from our explanation, to understand, in managing it, the simple and easy play, as well as the curious movement of the sweep, the treadle, and the stiap.

Grasscloth is bleached by subjecting it to a protracted boiling in water slightly alkalified with *kán shá* 草灰 or potash, and having thoroughly scoured it, spreading it upon a greensward, and sprinkling it with water many times a day, until the bleaching is completed.

I do not intend to enter into any minute details respecting the diverse qualities and sizes of grasscloth, which are sold at Canton, and which are mostly fabricated in the province of Kwángtung, and particularly in the district of Sinhwui, south of Canton. I obtained specimens of thirty-three kinds of grasscloth from Whoyune, varying in price from 7 $\frac{7}{10}$ up to 115 $\frac{1}{2}$ francs a piece; some of the finest samples contain 21 threads in 5 millimetres ($\frac{1}{5}$ in.) and was $\frac{93}{100}$ of a metre (nearly one yard) wide.*

ART. VI. *Question of Entry into the city of Canton, and papers relating thereto.*

SEVERAL documents connected with this subject were given in the last number, and the series is here continued; though in reference to these papers, it may be remarked in general, that the position of foreigners in such times is not the most felicitous for learning the real influence of such publications in times of excitement, since most

* It will not be uninteresting to borrow from a notice of M. Julien's on the *koh* 藎 (Dolichos bulbosus), taken from the Chinese Encyclopedia of Agriculture, *kiuen* LXXVIII, fol. 16, published in the reports of the Academy of Sciences, Aug. 25th 1843, an account of the preparation of the fibres of this bean.

"After the stalks are gathered, they are boiled in water over a hot fire. The fibres are removed with the nails; they are then white as those of the hemp, but do not adhere to the green part of the plant. The separation of the fibres being completed, they are washed in running water, beaten, and after a thorough cleansing, are dried in the open air, when they are ready for spinning and weaving. If exposed to the dew one or two nights they become whiter; but afterward they should be covered, for the sunshine injures them."

of them come to us in manuscript, and many of them are written as feelers by discontented individuals who thus wish to stir up the populace. If too, foreigners show great eagerness to get them, it is probable some are manufactured; though whether public or private, they, in this case, all tend to show the temper of the Cantonese respecting the question of entering their city gates. The first in continuation, circulated about the 5th of March, and previous to some of the preceding, shows how arguments are taken from occurrences during the war, and the soreness which still lingers in the breasts of the people.

No. 13. *Declaration by the Gentry and Elders.*

The gentry and elders of San-yuen-li, Nan-ngan, and other villages ninety-two in number, assembled at the Shing-ping shie-hoh, hereby declare the impossibility of living under the same heavens with the English rebels, and swear to destroy them.

Whereas the English barbarians have rebelled, and several times attacked the Celestial Dynasty:—In the 20th year of T'ankwang these rebels, on some pretext, attacked the Shakok and Taikok forts, killing the officers and soldiers; after which they seized Chusan, and then went to Tien-tsin, where our Emperor, whose benevolence is vast as the heavens, whose mode of thinking and acting is enlarged and liberal, unable to endure the idea of precipitately putting them to the sword, manifested towards them an extraordinary degree of cherishing tenderness. But these rebels being dead to all feelings of gratitude for the favor shown them, again harbored still more evil intentions, and suddenly entered an important place. We lost the Bogue, and at Wuchung our troops died fighting in the ranks. The rebels becoming still more insatiable, then secretly crossed the river at Naishing; they burnt the southern suburb; bombarded the head-quarters at the Examination hall, and seized the Square fort. They were utterly regardless of the law, and attained the highest degree of wanton wickedness. At that time, the imperial Commissioner, compassionately considering that the city and suburbs were suffering these grievous injuries, agreed to a peace and stopped hostilities, which proceeded from his anxious compassion for the people: he not losing sight of the injury done to his own country in attacking the invaders. The rebels ought in reason to have humbly realized the imperial love of the living, and the compassion of the high authorities for the people, and have sworn for ever to attend quietly to their own occupation of trade, and enjoy with us pleasure and profit. Contrary, however, to expectation, the rebels, being encouraged to greater encroachments by the advance already made, gave loose to their rapacity, cruelty, and wild natures, and sent their soldiers at will to molest the villages; they seized our working cattle, injured our crops, dug up and destroyed the graves of our forefathers, and violated our women. This, truly, was enough to rouse the common anger of the departed shades and of the gods, and was to be endured neither by heaven nor earth! At that time the patriotic people of our villages, regardless in their zeal of their own lives, surrounded Elliot at the North gate, and killed Po-mih (Bremer?) at Nan-ngan. Consider, we would ask, whether the English rebels would have been able to preserve even a few remaining lives, and escape to their ships, if our prefect Yu-kung had not faithfully maintained the amicable agreement made, and engaged the forces by which they were surrounded to withdraw?

To our surprise, the rebels, finding they could not gain their utmost wishes in Kwangtung, molested Amoy in Fuhkien, Ningpo in Chebkiang, and seized an opportunity to attack Nanking; they coerced the authorities in a number of ways, and extorted from them upwards of twenty million taels of silver as a fund to soothe and relieve the wants of the common body of the rebels. The high authorities, at their entreaty, did them the honor of memorializing the emperor on the subject, praying that a rescript might be issued to the ministers commanding them to take it into consideration; and our emperor, by an especial act of his abundant grace, permitted the sum to be bestowed on them. Seven years have passed since, during which the rebels have carried on trade and sought gain, having obtained, by the great kindness of the Celestial Dynasty, permission to carry on open commerce. The profits gained by them are unnumbered; and if there was any difference between them and the birds and beasts, they would have a grateful sense of the imperial benevolence, and have manifested reverence and obedience with their whole hearts. But in the end they have proved stupidly obstinate and incorrigible; their natures have become thoroughly disobedient and rebellious. After having obtained the five ports at which to reside, they next begged that they might roam about for pleasure among the villages; and now, again, they urgently pray the Imperial Commissioner to allow them to enter the city.

Our Celestial Dynasty is rich in the possession of the whole world; all, even the smallest of insects, are suffered to receive life and attain full growth under the canopy of heaven; why then should the uncivilized of human beings be excluded, and not even a small portion of the earth spared to them! These rebels, however, regard China with contempt, they have been false and wanton in every respect, the wickedness of their crimes has risen up to the heavens, and it is utterly impossible to permit their rapacity and cruelty, and their molcstations and injuries to China. In our villages, the patriotic braves came forward at an early period, and their fame has been spread to a distance; we of this hall take therefore the lead in patriotism, and now communicate our ideas to all our class. Having made a beginning, we must be able to finish; we must together swear patriotic indignation, and endeavor with all our strength at once to wash away the shame of several years, so that we may for ever enjoy boundless happiness.

It appears on calculation that the organized patriotic braves of the villages number not less than one hundred thousand; the patriotic gentry, filled with virtue, take delight in giving assistance with military supplies; the countrymen who wield the spade make all strong soldiers; the able-bodied men are always prepared for the fight; and there is therefore, no need to fear the vacillation of the rebellious barbarians. Prepared both on land and water, why should we be anxious about any devilish injuries attempted? Although these rebels depend on the strength of their ships and the power of their guns, they will hardly be able to resist our common will, which has become strong as a walled city. And if all the nations should join them as confederates and follow their example, we shall have no resource but to leave our subsistence unattended to until we have exterminated them; we must not leave one of this class of dogs and sheep able to eat (*i. e.* alive); we must entirely destroy the spiteful and selfish vagabonds, so that not one of the sails of their ships may return.

A few days ago our gentry and elders respectfully laid before the high authorities for their consideration a statement of the measures taken and preparations made, and their reply has been received, giving their sanction. Dispatches have also been sent by them to the authorities on the coasts of the neighboring provinces, calling on them to take measures in the same way for keeping up a strict guard, so as to prevent the rebels from penetrating the country and causing calamities.

Henceforth people must think of opposing the objects of imperial indignation with earnest will and common hatred, that we may soon perceive the most profound tranquillity reigning, and our country safely secured! We hope that the gentry, literati, and patriotic people will act in a common spirit, and with joint strength, at once perfecting the work on starting it. Thus will a hundred generations congratulate themselves on a state of complete peace: and the record of our services will be handed down for ten thousand years in the national history! Such an opportunity occurs once in a thousand years, and all should carefully attend to it!

A public declaration of the gentry and elders of the Shing-ping hall.

Regulations for Defending the North of the city.

1. The nature of the country north of the city being open, the Yungning fort, commonly called the Square fort, forms a barrier at an important point of that tract; in the attack we can advance by it, and in a retreat it defends the country, so that it really commands our lives. In former times people considered the fort standing in an elevated position on an isolated hill, as more than adequate for its own defence, but insufficient as a support in case of an attack being made on an enemy; for which reason they encircled it with five other forts, the Ki-ting, the east and west Tihshing, and two Pau-kih, forming mutual angular defences, and constituting outer works for the protection of the city. It has now been resolved to divide the tract of country to the north into an east and west tract; the east tract to be protected by the braves organized by the Heu-tang and other villages; the west, by the braves organized by our San-yuen-li and other villages; and in the event of an alarm being given, both divisions are to assemble in the vicinity of the forts, and strictly and determinedly defend them.

2. Si-tsun and Nan-ngan are places of importance in the tract of country to the north-west; it has now therefore been resolved to form a number of pitfalls containing barrels furnished with inverted spikes in the line commencing at the village of Si-tsun, and ending in front of the Si-shan temple.

3. In the tract lying between the Si-shan temple and the Hing temple, wooden barriers ought to be erected; but as it is a wide vacant space, it would be hardly possible to extend them over it; it has now therefore been resolved that each house shall prepare one set of branching wooden antlers (a kind of *chevaux-de-frize*) which on an alarm being given, must be immediately placed on the road, so as to cut off all communication, as a defence against Chinese traitors who would slip in to carry on malpractices.

4. As vessels are constantly passing up and down the river at Kin-shan, &c., it has now been resolved to construct wooden barriers at the deep and broad places of the river in order to stop piratical vessels from availing themselves of its open state to sail in and commit depredations.

5. The post road penetrating directly to Pa-kiang, the highway along which the bearers of memorials to His Majesty and traders from outer districts pass, is frequented by a number of robbers; and it has now therefore been resolved to establish three barriers at an important pass on the road, a watch-tower to be erected at the centre one from which a lookout can be kept, and preparations thus made at the proper time for closing the barrier gates, in order to guard against robbers slipping in and committing depredations. It has also been resolved to erect a barrier at each of the by-roads leading to the different villages where they join this road.

6. With reference to the organization of the braves, it has now been resolved that each house shall furnish one out of about three men; but that if there is only one man in the house, or the men in it are old, weak, or have bodily infirmities, substitutes may be hired from among the neighbors in the same village.

7. The amount of subscriptions stored in the public hall being inconsiderable, it has now been resolved that each house shall, according to the extent of its landed property, pay one tael and two mace per *mau* of garden land, and five per *mau* of fish ponds,—all to be paid into the public hall.

8. With reference to the money paid into the public hall by the different houses, it was formerly fixed that the managers of the hall might put it out at interest in such manner as they pleased; but it has now been resolved that as the object of these funds is to procure rations for the braves, and hence must be given out immediately on any disturbance occurring, it shall therefore only be allowable to place them as loans bearing interest, in the hands of pawnbrokers and money-changers, and not to be put at interest to any other person, in order to obviate difficulties in getting them when required.

9. The whole quantity of the military weapons, fire engines, buckets, porters' poles, squirts, hooks on poles, and iron nails furnished by the different villages, having been numbered by the public hall, and distributed to the braves to be kept and carried by them, it is now requisite that an additional quantity be made, to be procured out of the common fund in the public hall, and successively distributed.

10. By the old regulations the rations of the braves were to be furnished them, according to a register of their names, out of the interest of the moneys paid into the public hall; but the number of them being now very great, it becomes requisite to fix on other regulations with a view of insuring permanence to the arrangements; it has now therefore been resolved that the braves, not being, like regular soldiers, exclusively occupied with military duties and in exercising, but each attending at ordinary times to his occupation of agriculturist or workman, they shall therefore each furnish himself with food in accordance with formerly existing regulations; but that in the event of being employed on active service, which requires them to assemble and remain on guard for whole nights, and under such circumstances that they cannot leave without authority, the public hall shall serve out to them the necessary rations.

11. Every brave shall be provided with a bamboo cap, a spear and a double sword.

12. Twenty braves shall form a section, under a *pae-chang* (senior of section), who will carry a gong.—13. Eighty braves shall form a company, under a *tui-chang* (senior of company), who will carry a flag, and a *ya-tui* (guard of company) who will carry a drum.

14. Every *tui-chang*, *ya-tui*, and *pai-chang*, shall be provided with a bamboo cap and a double sword.

15. It appears by the record of affairs transacted after the establishment of peace, that the public hall had the honor to receive, on requisition, from the authorities in charge of the arsenal, the ginjalls with movable breeches, ten (common) ginjalls and stand of small arms, which have been marked and given to the braves exercising, to be carried by them, in which arrangement it is unnecessary to make any change; and it has now been resolved that the gentry and elders of the public halls shall petition the high authorities for thirty ginjalls, which shall, as soon as received, be distributed to the braves, to be carried by them. As to placing great guns in certain places, a reply on the subject has been received from the high authorities, stating that they had written to the proper district magistrate and military officer about it; but that we must wait until disturbance should occur, when, if absolutely necessary, orders would be given for their being delivered to us: that matter must therefore be separately discussed.

16. It has been proposed that for each one or two companies of braves, an earth-work (*tai*) should be erected to protect them, but as the height of such works would render it inconvenient to ascend and come down from them, and as there are local obstructions which would make their formation a matter of much difficulty, it has now been resolved that the companies of braves shall be extended over the country without any particular spot being positively assigned to any; and that, in addition to those braves carrying arms, who are specially destined to fight and attack, a certain number shall be employed at the time of actual service in carrying sand bags to be piled up in the form of regular works as a protection.

17. The dangerous quality of shot lies in its battering what is hard and in going far; and that of shells in their setting fire to combustibles; it has now, therefore, been resolved to use sand bags, in order to weaken the power of the shot in battering what

is strong, and squirts in order to extinguish the fires made by the shells; those braves who have charge of squirts to be carefully chosen, quicksighted, and handy, and to be spread in all directions, in order to appear on the first sound of alarm, and instantly ply their squirts so as to extinguish the fires.

18. Mat-sheds, wooden-eaves, and other articles which conduct fire, or are easily combustible, are to be removed.

19. All men above 50 years of age, and women and children of our villages near the great thoroughfares in the southwest (of our district) in the neighborhood of the city, shall retire to the northern villages, in order to prevent their being alarmed.

20. All houses possessing cattle are to mark the horns of the same, and in the event of disturbance to bring them all out to be employed in carrying sand-bags and buckets.

21. At such places in villages as are comparatively far from ponds or wells, and of which it is to be apprehended that if water were wanted on the spur of the moment there would be none at hand, it is proper to open either ponds or wells at distances of about ten or twenty rods, so that every place may be provided with water, and a great number of squirts must always be filled in readiness for use.

22. In tract from the neighborhood of Naishing to the Si-shan temple, several pit-falls containing tubs with nails shall be formed in the roads, as also several hidden pit-falls containing poisoned water. As to the spots where great guns are to be placed, that will be separately discussed.

The above articles have been framed in public consultation; the measures contained in them are good, the ideas excellent, and every house must have a copy of them and act in obedience thereto. After the military weapons have been distributed, they need not be stored altogether at the public hall, but each person must keep his own in his house, in order to obviate the confusion attendant on receiving them when anything occurs. As to the spying out of the circumstances in which the enemy is placed, the formation of obstructions, and the defence of important points, as also the assembling together, facing the enemy, advancing, retreating, and moving to the right or left, these matters are incumbent on the gentry and elders having the general control, or will be regulated by the signals given by the sound of the gongs or beat of the drums of the *tui-chang* and *pai-chang*, which the braves must obey as soon as heard. For these matters, other rules exist, which we will not now unnecessarily repeat.

Unanimously adopted by the gentry and elders of the Shing-ping Hall.

—China Mail.

True Translation, T. T. MEADOWS.

Few or none of these precautions were taken for defending the city on any quarter. The chief countenance given by the authorities to the acts of the people in arming, was in not hindering them, and occasionally reviewing them, for Sü was too politic to permit the troops of the garrison to assist openly, nor indeed was there any need of it. During the time that the question of entering the city was at its height, and the streets were swarming in some quarters with idle fellows of the baser sort, ready for any evil work, it is worthy of remark that nothing aggressive was done by the people more than to show their hatred by a hearty malediction as a foreigner passed by, delivered with an unction that in other countries would belike have been followed by a blow and a fracas. The authorities certainly had no small trouble in keeping the public peace, and that they did so shows that they still exert some power, and that the people have not lost all fear and obedience.

About the end of March, a paper containing these eight characters, *tí suh mìn tsing siáng kí pán sz'* 體恤民情相機辦事 was handed about as the emperor's rescript, the purport of which was, "compassionate the feelings of the people, and manage the business according to circumstances,"—thus throwing the entire responsibility on Sü. Whatever source this had, it was soon succeeded by a copy of the real dispatch from the capital, given in a copy of the letter to Mr. Bonham from Sii, who permitted it to be printed.

No. 14. Imperial Rescript contained in a letter to Mr. Bonham.

At 12 o'clock on the 8th day of this month, I respectfully received from the Great

Emperor the following expression of his will regarding the matter which I had represented to him by a special express—namely, that your nation was deliberating about entering the city:—

“Cities are erected to protect the people: it is by protecting the people that the kingdom is preserved. That to which the hearts of the people incline is that on which the decree of Heaven rests. Now the people of Kwángtung are unanimous and determined that they will not have foreigners enter the city: how can I post up everywhere my imperial order, and force an opposite course upon the people? The Chinese Government cannot go against the people in order to comply with the wishes of men from afar. Foreign governments also ought to examine the feelings of the people, and to allow free course to the energies of the merchants. You must rigorously repress the native banditti, and not allow them to take advantage of the opportunity to create disturbances and trouble my people. The foreign merchants come from afar over the great ocean—all to dwell in peace, and be happy in pursuing their business; you ought also to extend the same protection to them, so shall the blessing of harmony be perpetual and abundant, and all will enjoy a perfect tranquillity. Respect this.”

You will perceive that the language which I used at the late conference with your Excellency did not spring from an obstinate adherence to my own views. The Imperial pleasure which I have received from afar does not differ from this determination of the public. A necessary communication.—*China Mail.*

This in the plainest terms, abrogated the promise given by Kíying in 1847, on the ground that the people refused to allow it to be carried into effect. It made no reference to that arrangement, and said nothing respecting a new one, confessed the weakness of the central government, but hoped matters would go on peaceably, even if a promise was retracted. On the receipt of this, the following notice was issued.

No. 15. *Government Notification.*

The Chinese government having declined to carry into effect the stipulations entered into between Her Majesty's late Plenipotentiary and Kíying, the late imperial high Commissioner, by which it was agreed that the city of Canton should be open to British subjects on the 6th instant, the same is hereby notified for general information; and Her Majesty's Plenipotentiary, &c., &c., directs that no British subject shall for the present attempt to enter the city.

Hongkong, April 2d, 1849.

By order.

W. CAINE,

(*Colonial Secretary in the absence of Mr. Johnston.*)

The publication of these two documents allayed all feeling of apprehension respecting any collision, but there was much difference of opinion as to their propriety among the native and foreign communities. The guard of marines was withdrawn from the river, the U. S. brig *Dolphin*, commander Ogden, returned to Whampoa, and the Chinese authorities and people boasted that their preparations and decision had saved their city gates from being forced by the barbarians. There was nothing offensive exhibited on their part, however, and trade was partially resumed on the 8th and 9th, though there was no official announcement from the governor. The proceedings of the civil and military authorities at Hongkong in relation to carrying out the engagement were, if report be true, suspended by orders received from the home government, not to resort to force if the agreement of April, 1847, was disavowed by the local authorities or by the emperor.

A paper was drawn up by the gentry of Canton, to dissuade the English superintendent from prosecuting the affair, and a deputation waited upon Mr. Elmslie on the 30th ult. to present it, but he referred them to Mr. Bonham. Their address was sent to Hongkong, and printed copies also sold in the streets.

No. 16. *Communication of the Gentry of Canton to the British Superintendent.*

A public communication. We have heard that if an affair be not carefully considered, there will be somewhat to regret at its conclusion; and if men do

not provide against what is distant, they will certainly have sorrow near by. There are many undertakings which at first men think can be accomplished, but at the end they find them to be impracticable; as there are also many desires which people suppose can easily be attained, but they find on trial that their ability is not adequate to force their completion; of which the affair of entering the city, deliberated upon between the superintendent and our high officers, is an instance.

The discussion with Kíying upon the decided request of the superintendent Davis to enter the city was settled by agreement to be carried into effect in two years; but is it known that Kíying, most fully understanding its difficulty, did then defer the time, as a temporary expedient which he was obliged to adopt? And is it known too, that the superintendent Davis, clearly appreciating its hardness, even then put off the affair intentionally, desirous that the responsibility might be carried over to those who should succeed him? If it was not so, then there was no occasion for so much consultation, and why did they not straightway carry it into effect, and not delay till two years had passed? If it be said that as we have traded at Canton with foreign merchants for more than two hundred years, and the latter have always resided in the Thirteen Factories, going about where they pleased, their entering the city would appear an unimportant affair of no consequence; but it is not so, and the determination of the citizens is fixed and hard to turn.

Within the walls, people live very close together; the good and bad are not the same, but all of them easily become suspicious on seeing the foreigners; and there are idle fellows who collect together ready to excite commotion, and vagabonds waiting for opportunity to rob and annoy; even your countrymen all know that the disposition and customs of our people here are very unlike those of Shánghái, Fuhchau, and other ports. If your honor now pertinaciously adheres to that engagement, and does not consider at all the remote consequences, it will be because you wish to boast of the reputation of your country before men,—that it will be reputable to enter the city, but disgraceful not to do so—never reflecting that to unnecessarily arouse the anger of the populace, to lift the foot and tread upon a dangerous snare, is to hanker after an empty reputation of no benefit, and incur thereby real misfortunes without end: thus to seek for fame, and turn the back on disgrace is what shrewd people never do.

If it be said that we will not permit the superintendent to enter the city, and that the authorities can suppress whatever the discontented rabble may attempt, or can explain and rectify whatever the people may talk about publicly, then let us examine the truth or falsity respecting the feelings of the people on this subject, and it will be plain that we do not make it a pretext for empty vapping. For instance, the woolen and cotton dealers and brokers, who do business with your merchants, are all reputable people who seek a livelihood each in their own line, and with their large capital of thousands are reckoning on a profit; if their business be stopped a day, their capital is diminished daily: what induced them, on hearing of the deliberation respecting entering the city, instantly to stop their traffic? The ablebodied men of the streets in the city and suburbs, to the number of not less than a hundred thousand have been drafted from every dwelling, and money for expenses levied from shops and houses according to their rent and business, so as to be in readiness; is their only intention to protect themselves against native banditti, was it not the combined determination of the whole body of citizens, at the first step towards entering the city, instantly to join themselves together in mutual defence? Now, who caused them to do all this? Both natives and foreigners both see and know this, and that it is hard to resist the anger of the multitude. It is as plain as possible that the people are of one mind; and, therefore, if the authorities did not require them to unite in this manner, how can they hinder their doing so? Moreover, idle persons are continually propagating rumors, saying, that if your honor can not get into the city, you will raise soldiers and stir up commotion in order to gratify your resentment; which is still more difficult to believe. For why? In the matter of 1841, when there was hatred and strife of soldiers, your country was ransacked [by the seizure of your

property], and had cause for complaint, so that, in truth, there was then no other mode of action left: but in the present little matter, if you raise troops, and with the two or three thousand men now at Hongkong, you provoke the myriads of people in the whole province, the disparity in numbers will be very great. And if you call in the troops from the other ports, you must get the wages for them from all your merchants, which will be to hazard the greater for the sake of the less,—a proceeding which even fools know better than to adopt.

Furthermore, the baser sort have already been hoping for a long time, under the pretext of appeasing public indignation, to bestir themselves; and a thousand to one they will excite sedition and burn the foreign factories, while, unhappily, it will be difficult to distinguish between the good and bad among the foreigners. Upon whose shoulders will the responsibility of this fall? There is also great danger of some unforeseen casualty, like those at Wong-chuk-ki and Wong-má-kok, which are still in the minds of all. You are the superintendent of your nation, in the sole exercise of great power; and your intelligence and discrimination exceed those of ordinary men: how can you fail to reflect deeply upon the remote consequences of such an act, and knowing beforehand the result, lightly permit the raising of disturbance? We the gentry all know that your honor has no such intentions as these, but that they are the silly babble of seditious persons who influence the minds of the public, and the foolish multitude can not fail to be imposed upon thereby. In consequence of these rumors, we see the depraved rabble everywhere looking and lurking about, very desirous that your honor should enter the city and stir up trouble, which would just suit their plans of taking advantage of such proceedings to raise a riot. It is enough to chill the heart to think of that!

If affairs generally ought to be conducted according to upright principles, how much more ought they to be accordant with the will of the people: for heaven sees as the people see, and hears as the people hear, and as we agree with or oppose the popular will, so we can predict the support or frown of heaven. Our high and mighty Emperor regards all China as one family, and compassionates people from afar, making no account of boundaries [between his own and other countries]. His sacred will has been received, saying, "The wishes of the people are the most important;" if we accord with the feelings of the people, we shall comply with the mind of heaven, proving thereby that those who obey heaven prosper, and they who resist it perish. Your nation reverently acknowledges Jesus, and obediently worships the High Ruler, whence we conclude that these feelings and principles are fully appreciated by you.

Your merchants have traded at Canton for years, ever relying upon a prosperous country and a peaceful people for carrying on a lucrative trade; but latterly trade has been profitless and dull, arising from the people having to bear the levy of troops and suffer from commotions ensuing, which have exhausted all their means and energies, so that it is highly proper that their original resources should be nourished in order to replenish the riches and strength of the country. Your honor is the protector and defense of foreign nations, and that for which merchants sail over the broad ocean from afar, and expect from you, is that you should devise large and just plans, so that they may obtain boundless profits; and still more ought you not, for a matter both profitless and injurious, such as these unimportant reasons of honor or disgrace, to cause such a detriment.

If you will consider the case of the merchants, and let all parties remain at peace, then we, the gentry and elders of Canton, will highly respect you, and the villages and peasantry also laud and celebrate your fame to the highest pitch: will not this be infinitely preferable to succeeding in your plans [of entering the city]? The high officer Sü Kwángtsin, fully understanding the feelings of the public, and knowing the popular will to be like that of one man's, and the public opinion decided on this point, expressed his sentiments in the sincerest manner; and announced his intentions in a few straight words, not willing to delude in the least, by which he would in the most comprehensive and specific manner, at once soothe the disappointment of your nation, and cherish the wish of the people of Canton. Has not your honor yet understood this?

We, the gentry living in Canton, seeing that those who are hindered in their business are not pleased, and those who guard the place are not quiet in their houses, public feeling and the aspect of affairs all indicating and threatening trouble; and sure that your nation will be great losers therefrom, and the citizens of the place also not wholly escape scot free, but both be injured by a conflict; have been exceedingly grieved thereat in our own minds, and have made out this clear statement of the real feelings of the community in order that your honor may be aroused by it, and perceiving what the case requires, stop just where you are. We, the gentry, will honestly make our views known to the public, and urge every hong and shop to trade as usual, that there may be a good understanding and feeling between the native and foreign merchants, every trace of ill will and suspicion removed, and conduct towards each other in sincerity and good faith. While we loyally obey his majesty's will respecting the rules for protecting and guarding your countrymen, we hope that both parties may be contented, and all enjoy the happiness of continued peace.

During the past week, the gentry have published a circular on red paper, in which they state that "the English have sent a communication to the high officers, and circulated it in a newspaper, in both which it is clearly stated that, *yung puh juh ching* 永不入城 they will never enter the city." This paper has been widely circulated, and will doubtless convince the Cantonese that the English have given up the matter; the newspaper here referred to is probably the Government Notification (No. 15.), which they have thus falsified.

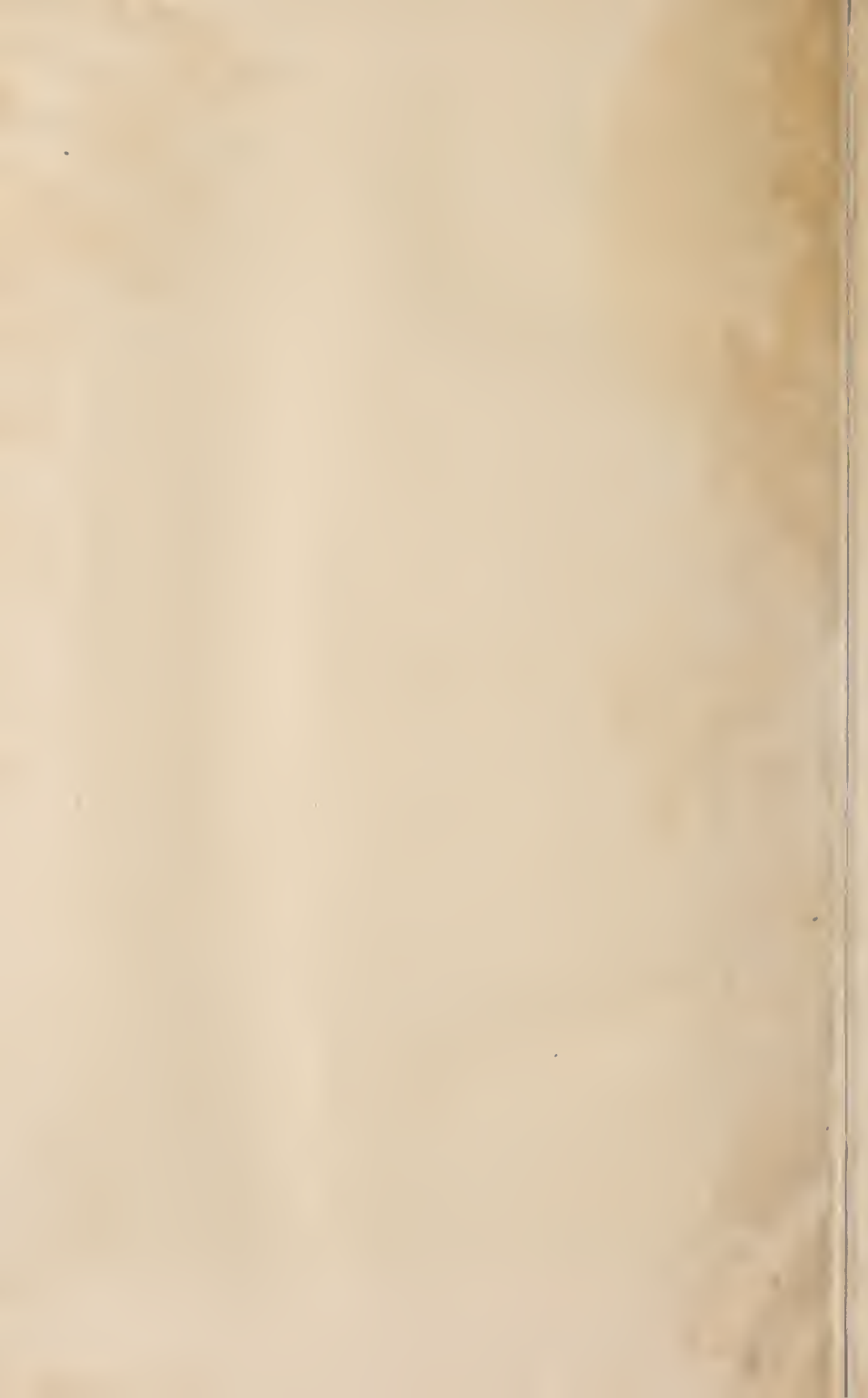
Our limits prevent any further remark on these documents, and we must therefore defer the whole subject to another month.

ART VII. *Journal of Occurrences; U. S. S. Preble sails for Japan; site for French residents at Shánghái; arrival of Dr. Bowring.*

THE U. S. sloop of war *Preble*, commander James Glynn, Esq., sailed from Hongkong on the 22d ult. for Japan, stopping en route at Napa in Lewchew. The object of the visit to Japan is to take off some American sailors, reported to have been wrecked or cast ashore from the whaler *Ladoga* near Matsmai, and brought from thence to Nagasaki. Their detention at the latter place was reported at Canton through the authorities at Batavia, and commodore Geisinger immediately ordered the *Preble* to repair to Japan, and bring them away. Such occasions as this constitute the best excuse (if excuse be necessary) for visiting the shores and ports of that country, and letting her suspicious rulers know that their conduct is watched by other nations, which are not inclined to permit them to act as they please with their subjects whom accident may throw upon their shores. The oftener visits are made to these oriental princes by the national ships of western lands the better, not merely for furtherance of trade, but to render both parties more acquainted with each other, and the former less suspicious of the latter.

A proclamation has appeared from the Chinese authorities at Shánghái regarding consular ground for the "Great French Nation," specifying a site for the French as has already been done for the English.

The British Consul for Canton, Dr. G. Bowring, arrived from England in the steamer *Achilles*, March 19th, and has since entered upon his duties at the Consulate. On his way out, he was presented with ten dining-room candlesticks of solid silver, as a testimonial of approbation by the inhabitants of Malta for his public conduct as their agent in Parliament.



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